

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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NO. 1

Editorial

As we wish our readers "A Happy New Year" the appropriateness and hopefulness of the greeting is borne in upon us by the reiteration in Chinese and Western tongues of the angel's message, "On earth peace, goodwill toward men." The possibility of the realization of our desire receives happy encouragement from the conditions and facts that call forth some of the utterances to be found in the following pages. As Mr. Bitton says, the new epoch of foreign missions on which we have entered may be later known as "the church in contact with the whole world." Then we thankfully draw attention to Dr. Capen's conviction that a "world conscience" has been developed, and we have come to something infinitely larger than the old conception that we are "our brother's keeper," for we have learned that we are "our brother's brother." Just as the Gospel message has not only a bearing upon all men, "but upon all of a man—body, mind, and soul," so we learn that foreign missions touches business, education, government, and diplomacy and has "to do with the uplifting of nations as well as with the spiritual life of individuals." With the assurance of the Divine call, a clear vision, a more intelligent obedience, and an intenser, yet all-embracing love, forgetting those things which are behind let us begin the new year's work with a greater realization than before of the need of all men for "the unsearchable riches of Christ".

THE RECORDER during the past year has endeavoured to carry out the policy inaugurated in 1907; accident, sickness, and furlough, however, have limited the exertions of the editorial staff and interfered with the realization of ideals. We wish to thank all those who responded to requests for articles. Our constituency is steadily widening, and writers in our pages have a splendid field of influence.

Retrospect. The past year has been one of steady constitutional progress in China. The new Provincial Assemblies and the National Assembly are giving a good account of themselves with results which no one can foresee. Though the church is as yet a "little flock," it has had some share in these things, and many of the debates have been informed by Christian ideals, though the number of Christian deputies may be small. Here and there, there have been disturbances, fewer than might be expected. The effervescence of the new ideas naturally caused the bursting of a few old wine skins, and this may be expected to continue. In the educational world the greatest sensation has been the exposé of the new schools by some one in the "know." To him no answer has been forthcoming. As Dr. Henry Churchill King says, the moral side of education includes "the learning of order, of obedience, of integrity in one's work, of steadfastness in spite of moods, of the democratic spirit, of a real sense of justice, and of the rightful demand of the whole upon the individual." This being so, how do the new schools measure up to this standard?

Further emphasis has been laid this year on the directly evangelistic work. It had a prominent place at the Edinburgh Conference, and in December the second annual meeting of the Evangelistic Association of China was held at Hankow, where the Chinese for the first time took the major part.

The study of the Bible, too, has made great advances under the stimulus of Dr. W. W. White and his party, while the Pocket Testament League is advancing by leaps and bounds. The special copies of the New Testament are now on their way to the Palace. The deplorable scarcity of candidates for the ministry will soon disappear before an indigenous Student Volunteer Movement, which has auspiciously begun.

Federation Councils have been formed in ten provinces and other union movements are progressing satisfactorily. Closer union of different missions of the same Board in China is also an accomplished fact.

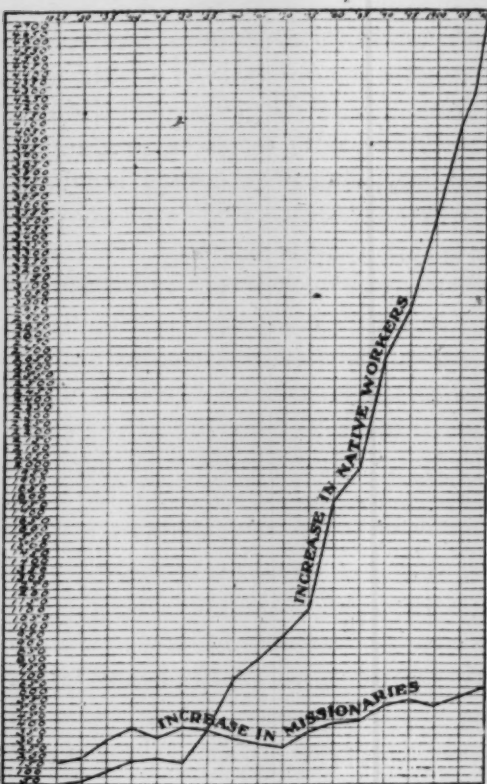
CHANGING China raises new problems. The full significance and right solution of these is still matter of study. One thing is sure; with the spread of intelligence **The Future.** in China the church must have better trained helpers. As yet, except for literature, the result of which cannot be tabulated, there are large classes in China untouched. The church must gird itself to preach the Gospel to the high as well as the low. Outside the port cities there are myriads of students as yet uncared for. In our August number appeared papers on Chinese Turkestan and Indo-China. The opening of the new railway from Hanoi to Yunnan has served to call attention to the enormous areas south of China still without Protestant missionaries. The largeness of China's needs is gradually causing the evolution of many large schemes for which the money seems ready, though the men are hard to get. Great wisdom will be needed to see that large sums of money are not squandered on impracticable schemes.

Next year the evangelistic work will call more loudly than ever for leaders. Mr. Goforth's campaign in Shantung is now in full swing. We see many new institutions calling for men. There is great danger lest the evangelistic work should suffer. We must have Chinese leaders, but at the same time we need more foreign leaders. Our schools, too, must be good enough to compete with government schools, and this can be done by more union. There still remains a great work in unifying the curriculum of mission schools. The wise distribution of literature so sorely needed in this crisis must engage more thought from the various missions. Every important city in the Empire should have its Christian bookshop.

As we go to press, the famine in Northern Kiangsu and Anhui is engaging public attention. Nobody seems to know whether the government did anything after the famine of 1906-1907 to deepen waterways, etc. To prevent the recurrence of these famines, where they are preventable, is a topic for the Provincial Assembly well worthy of its attention.

Missionaries are accused of being optimistic, and with God as the chief factor in the environment, how can they be otherwise. We look forward not merely to 1911, but to the centuries that follow. We are pessimistic regarding human sin and human schemes of amelioration, but we join hands with Herbert Spencer on one point, namely, the evanescence of evil.

WE have taken the liberty of reproducing, on a reduced scale, a diagram which appears in the history of the first hundred years of the A. B. C. F. M. (reviewed in our Book Table department), showing the comparative increase in American Board missionaries and native workers since 1825. As our readers may not be able to make out the necessarily small figures of our reproduction we would mention that the dates on the top range from 1825 on the left to 1910 on the right, and the figures in



the column to the left rise from 50 to 4,700. Dr. Strong's summaries in the centenary narrative indicate that whilst the rate of advance is not uniform in stations, missions, or countries, it is sufficiently obvious to show that the era of native leadership and self-dependence in church and community alike has begun on the older mission fields. This new condition calls for the exercise of Christian tact and wise judgment. It is also a call to prayer. More lamps render necessary a dynamo of greater capacity. The greater the number of lights used

the stronger the current needed through the wires. We might carry this illustration a little further. We must keep in mind the fact that the smallest speck of dust between the points of contact breaks the current and causes darkness.

Dr. Strong wisely points out that the advance of the native church and community into greater importance has not left the missionaries without a task. Rather has it enlarged the sphere of their influence, and in the more specialised work which has come largely into evidence during the last decade we see that greater responsibilities rest on the shoulders of the missionaries.

THE Chinese Assembly in Peking are having some difficulty in finding themselves. While it was understood from

**The Assembly and the
Grand Council.**

the beginning that they were merely a deliberative and not a legislative body, yet they seem to be impressed with the idea that when they have expressed an opinion it must have all the force of a fiat. One of their knottiest problems seems to be to define their relations to the Grand Council, or rather, to have decided the relations of the Grand Council to them, and in the process threats of resignations have been bandied back and forth, and the Prince Regent must be at his wits' end trying to keep the peace between the two. Through the Assembly, however, it is undeniable that the voice of the people is being heard and felt with a power and emphasis never known before. It really looks as if the Assembly were going to compel recognition of its right to be heard and consulted on all the great questions of the nation. Of their ability to deal with them there may be room for grave doubt. Only the future can decide this. But, considering the inexperience of the Chinese in deliberative bodies in the past, and the necessarily raw material out of which such bodies must be formed, the ability of the Assembly has thus far been a revelation.

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WE welcome most heartily the spirit of an address delivered by Bishop Ingham before the Church Congress, Cambridge, as given in the *Church Missionary Review* (C. M. S.) of November. After referring to the action of the Edinburgh Conference anent "The relation of Episcopal to non-Episcopal bodies in the Mission field," and stating that this was the subject which "brought the Conference to its knees and gave us quite our most heart-searching and uplifting day," he mentions a recent visit to Japan, China, India, etc., and says:

"But to return. In all those C. M. S. mission or native church centres I marked the greatest cordiality and fellowship existing between our missionaries and Church folk and the other Christian but non-Roman Churches. There was never any interference with ecclesiastical order, but by conferences, devotional meetings and in Bible work and study they foregathered whenever other work would allow. Some of the most inspiring gatherings in which I took part were those in which from seventy to one hundred

missionaries of other Societies were present. Again and again I was reminded of Bishop Westcott's conviction that *the problem of home reunion would approach solution first, not at the centre, but at the circumference.*"

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We have taken the liberty of italicising this last sentence, as we have long felt the force of the truth which these words convey. There is no doubt but that the home churches are greatly affected by the spirit of mutual consideration and fellowship and a trend toward greater unity which they see manifested on the Mission fields. What should have been radiated from the centre, is being reflected from the circumference. We quote further :—

"It will be a revelation to many to mark how much is being now done through mutual conference between members of different Societies and Churches in the mission-field in the direction of comity, the avoiding of over-lapping, providing for joint action, especially in things medical and educational—to say nothing of realized organic union between bodies who possess some ecclesiastical affinity."

"The Commission came to the conclusion that 'the solution of problems so complex and difficult, and so vitally related to the advancement of the Kingdom of Christ, can be attempted only in a spirit of penitence and prayer.' It also said, 'The Churches in the mission-field may lead the way to unity, but they cannot move far and move safely without the coöperation of the Church at home.'"

"Can we any longer allow an extreme view of Apostolic Succession to hinder us from making some definite approaches to those who hold so much in common with us?"

"Surely this growing consciousness of our need of one another, of our fellowship with one another in the deepest things, is of God, and surely the Home Church cannot refuse to give some future guidance?"

There is much more that we should like to quote did space permit, but this is sufficient to show the spirit of the address throughout, and coming, as it does, from a Bishop of the Church of England, it is all the more significant on this account. May the new year upon which we are just entering show more and more the spirit of our Divine Master pervading all our interdenominational as well as other relations, making us, so far as possible, one in Him.

FROM the Memorial to the Government of Great Britain, from the Delegates to the World Missionary Conference held in Edinburgh, it is evident that they believed that the time had come when China should be left free to make her own laws and regulations as to the importation of opium. The Memorial had a Foreword by the Bishop of Durham and is followed by a list of signatories of twelve pages of foolscap of three columns each, representing all classes and many countries. The Memorial reads as follows :—

We, the undersigned, who, as Delegates from the various Missionary Societies of the world, are in Edinburgh attending a World Missionary Conference, in view of the now unquestioned sincerity of the Government of China in their endeavour to suppress the opium evil, beg, with much respect, to express to the Government of Great Britain our deeply earnest desire that China may be left entirely free with regard to the importation of opium, and that the Government of Great Britain will take such other steps as may be necessary for bringing the opium trade to a speedy close.

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THE *North-China Daily News* seems to have lapsed from its usually fair and judicial attitude when on December 3rd, speaking of the opium trade, it declares, editorially, "until recently regarded as honest and legitimate." Since when? we wonder. That there were some who so regarded it, we are ready to admit, just as there are always some who think it justifiable to enrich themselves at the expense of their fellow-mortals, no matter what may be the results, provided the operation is sanctioned by treaty or law.

The editor also ignores several important functions of the International Reform Bureau when he speaks of the organization as "setting out virtually to persuade the country that opium suppression and nothing but opium suppression counts." Alcoholic liquors and cigarettes are equally objects against which a crusade is being waged, and any one who is familiar with the ordinary Chinese is aware that the danger from the latter threatens to become as great as that of opium. We are not here saying anything for or against the wisdom of shortening the period already agreed upon by treaty for effecting the total suppression of opium; it was particularly to call attention to the real facts in the case.

The Sanctuary

"Abounding in thanksgiving."—Col. ii, 6.

"Continue stedfastly in prayer, watching therein with thanksgiving."—Col. iv, 2.

THANKSGIVINGS

For the Laymen's Missionary Movement. For their effort to quadruple the present force of workers in the foreign field. (P. 30.)

For the practical *revolution in the thought* of the laymen in the church as well as in that of the men of the world. (P. 30.)

For the new internationalism, so much better than any new nationalism. (P. 3.)

For the increasing numbers of men who are ready to identify themselves with, and to be advocates of, foreign missions. (P. 31.)

For the character of the men who are missionary advocates: presidents, governors, mayors, leading bankers, merchants, manufacturers, railroad officials, etc. (P. 33.)

That Christ's prayer that His people may be one has been answered in the past few months as never before. (P. 36.)

That the awakening of the laymen in this advocacy and the new vision which is coming to them is leading men outside the church to a personal consecration of themselves to God. (P. 37.)

For the enthusiasm and patriotism manifested in the National Assembly and the steady hand of the presiding Prince at the helm. (P. 41.)

That modern journalism has undertaken with so much seriousness the task that is its privilege at this important juncture. (P. 42.)

For the coming forward of such Chinese Christian leaders

as Rev. Ding Li-mei and Ch'ang Ching-yi. (P. 44.)

For the advance in independence and self-support of churches in Peking and Tientsin. (P. 45.)

For the progress of the anti-opium movement, "one of the wonders of the present century," and the interest shown by the National Assembly. (P. 60.)

With the Y. M. C. A. for the large gifts secured at the meeting in Washington.

For the successful meeting of the Evangelistic Association at Hankow, the largest gathering of foreign and Chinese evangelistic workers ever yet assembled in China. (P. 57.)

For the several hundred enquirers enrolled as the immediate result of the meetings at Hankow. (P. 57.)

PETITIONS

For the Chinese government, particularly in regard to the new movements for a constitution, and its efforts to hasten the prohibition of opium. (P. 47.)

That we may learn the lessons which should result from the great meetings at Edinburgh. (Pp. 10 and 11.)

That as wise missionaries we may do that which will "make us good and keep us from becoming superior." (P. 14.)

For the Laymen's Missionary Movement. (P. 29.)

For the Chinese Christian leaders that are coming to the front. (P. 44.)

For all movements toward independence and self-support on the part of the Chinese church. (P. 45.)

Contributed Articles

Some Problems of the World Missionary Conference*

BY REV. W. NELSON BITTON

IT is my intention to discuss the World Missionary Conference from the standpoint of the mission field and from the point of view of the missionary. It is already apparent that the Edinburgh Conference of 1910 is likely to make its appeal to later ages as the date of a new epoch in Church history, and it seems as if that epoch will be known as "The Church in contact with the whole world." For perhaps the first time in history, certainly for the first time in mediæval or modern history, representatives of Churches from all parts of the earth have come together in order to express their sense of direct religious obligation to the whole of the human race and to discuss their problems upon that ground. The language of our Christian faith has always stated its universal function, but hitherto we have failed to realise our high language in equivalent action. "Now's the day and now's the hour" when we are to endeavour the long delayed expression of our ideals as the representatives of the one universal faith of the world.

The providence of God has in our day forced upon the whole Church of Christ the problem of the whole human race. By the uprising and development of national life in Asia; by the spread of Mohammedanism in the Near East and in Africa, and in the great wave of democratic unrest which is passing over the whole of the Eastern world, God has forced open the doors of the Church inward from without. A sense of peril awakened many to whom the call of opportunity has never appealed. In this way the problem of the non-Christian world and the responsibility it places upon Christianity has been brought home directly to our Church life. Edinburgh has

*An address delivered to the Congregational Union of England and Wales.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

served to emphasize for us the fact that the missionary enterprise is not a matter which concerns Mission Boards only, but that it is a direct duty ; an integral part of Christian life ; a responsibility which may not be avoided so long as we are wholly Christian. Edinburgh should have taught us the mistake, as well as the faithlessness, of criticising the work of Mission Boards and of missionaries as though these were things for which the individual Christian or the single Church were not responsible. The Christian Church is made by the fact of its constitution directly responsible for the spread of faith throughout the world, and no circumstance can relieve it of this charge and still keep it Christian. We have been led to see that mission work is the culmination of our Christian service expressed in terms of universal love and world redemption. So Edinburgh has called the whole Church to face the problem of the religious needs of the whole world. It is a return to the standpoint of Christ and the Apostolic Church.

I. THE WORK OF WORLD EVANGELISATION.

Evangelisation is the prime function of the Church of Christ, no less in the mission field than in home lands. It is the end of our service. Here we finally succeed, or we fail all along the line and no other success profits our enterprise viewed as a whole. Problems of evangelism therefore were rightly set in the forefront of the Edinburgh discussion. It has been good to be brought in contact with the vast questions affecting the evangelisation of the whole of the world in which we live. No one can have listened to the discussion which followed upon this topic without having a vastly wider view of the task which lies before the missionary Church. But more important than this has been the mutual discussion of the duty and of programme. The past century has in the missionary work of the Protestant Churches been a period in which we have been learning in the great field of the world lessons preparatory to the accomplishment of the bigger task. Never before has it been found possible to bring the experience of all the workers in the field together as a basis for discussion with a view to the better accomplishment of the work before all. It is to be hoped that we have at last, as a result of the experience of Edinburgh, reached the end of the period of splendid isolation in missionary service, when not only Churches but groups of workers within these Churches have proceeded to their work in the various

fields of the world independent of each other's duty, knowledge and experience. At last, and none too soon, we have come to a scientific discussion of Missions. Yet more might have been done and is still to do. For instance, amongst other sources of untapped missionary information there is a vast store of missionary experience to be found in the history of the propagation of Buddhism over Asia. We might have learned a great deal that we still need to understand of ways and means, had this field of history been opened for us. And again, in the missionary enterprise of the Roman Catholic Church there is ready to hand a vast amount of information, gleaned and written for our learning. It is not sufficient, nor has it been for our good, that we should use the history of the Roman Church in its missionary enterprise as an awful warning of how not to attempt this work. In the divergence and opposition of many of our methods we have forgotten the unity of our aim and the supplemental nature of our experience. On its constructive side the history of Roman missions in Asia is full of excellent example.

And here something must be stated with regard to the evidence which Edinburgh gave of the comparative failure of much of that which we have attempted in days gone by. This is not the place, nor is it necessary to regret such failure. It *will* be a cause for regret if after its acknowledgment we do not amend our ways on the basis of better knowledge. There can be no doubt that lack of a common understanding has resulted in a tremendous waste of effort, not only as between mission and mission but as between missionaries of the same society at work in the same field. We have not in the past searched sufficiently for the principles which underlie the successful accomplishment of our work. We have passed through a period of great names, of romance, and of marvellous individual accomplishment. Whilst something of this yet remains in the work which lies before us, the old order must change. The individual, as such, will be largely suppressed for the good of the whole. Exploit will give way to research and the student replace the discoverer. This is the day of the army and the settler rather than the scout and the pioneer. A call from the field of the world for the occupation of new territory, should be made the occasion of an enquiry as to the forces available for service, in order that everything in the nature of competition may be eliminated and efficiency mark every step of the progress of the work. It is neither good, nor should it be needful,

to have several Churches each attempting the same form of work in the same district and each of them doing it more or less inefficiently. All Societies have therefore need to reconsider in the light of the discussions of Edinburgh their relation to the fields already occupied, as well as our responsibility to fields at present untouched. Too often the prayers of the Christian Church have been offered for the opening of new doors in countries now closed, when fields adjacent to the closed country have been left unworked. A striking instance of this is found in connection with Thibet: Whilst earnest Christians have been praying that the doors of Thibet might be opened, vast numbers of Thibetans have been living under Chinese rule on the borders of that closed land and might have been the object of Christian service at any time during the last generation. They have been entirely neglected.* We have been sighing, like Alexander, for new worlds to conquer, but, unlike him, have failed to attempt the sufficient conquest of the old.

Around this great question of evangelisation cluster other essential problems. That of a *wise missionary apologetic* is not the least of these. It will be quite obvious that the type of message which is successful amongst the members of a backward and uncultured race is not that which is likely to be successful in the midst of an ancient civilisation. There are many forms in which the living Faith and the essential Gospel may be presented. The Christian Church has to lose its conception of the missionary enterprise as a kind of magnified slum work. There will be no final conquest in the great lands of the East until full consideration has been given to their ancient culture, their religious life and history, and their national ideals. The message of the Gospel will have to be stated in relation to these things and an amount of study and of preparation is involved such as our forefathers scarcely dreamed of. It is not uncommon to hear in missionary circles the prayer arising that a Paul may be raised up for India, or for China, or for Japan, as the case may be. Now it is true enough that every land, East and West, needs its Paul, and we can none of us pray too often or too fervently for this consummation, but the Far East needs at this time possibly almost as much the gift of a consecrated and sympathetic Clement. All our Christians, according to the measure of

* *Vide Chinese Recorder*, August, 1910.

their ability, are able to read the message and understand the methods of the Apostle Paul; scarce any have so much as heard of the harmonizing, constructive genius of the prophet of Alexandria.

Much more effective service, too, must be rendered in the *field of religious literature*. A higher grade of work is imperative. We have no right to expect in the mission field, any more than at home, that books and tracts are going to be successful because they contain desirable religious or moral instruction while they lack almost everything else that is meant by literature. Our literature must be good as well as goody. And we must have men of ability set aside to join hands with the native scholars for the production of such work.

II. EVANGELISM AND THE NON-CHRISTIAN FAITHS.

The discussion which we heard at Edinburgh of the duty of Christianity in face of the non-Christian religions of the world should have given to us a vision and an ideal of the coming time when the kings of the earth shall bring their glory and honour into the City of God; when Laocius and Confucius and Buddha and Zoroaster shall come, bringing their tribute; a vision of the day when every knee shall bow and every tongue confess Jesus Christ as Lord to the glory of God the Father. For the lesser lights of the life of humanity, which have meant so much in a world of darkness and have been the comfort of those who have walked therein, lose their power and their function when the Dayspring has appeared. When the sun has arisen, the source and comprehension of all light, you may put out your lamps. "They are but broken lights of Thee."

It has also been pointed out that we must also be prepared to find the contribution which the old religious life of Eastern lands makes to the statement of Christian faith in Asia, resulting in a new emphasis and, possibly, a restatement of points of doctrine. Our Christian faith ought to become a fuller thing because of what China, Japan, and India will bring to its expression.

At this point we most naturally find ourselves brought to the pressing question of *preparation for missionary service*. In view of what we see necessary both as regards its scope and the nature of missionary service there comes a distinct call to a very special preparation for the workers. We are finding in

the mission field that some of the preparation which students have been receiving is somewhat wide of the mark for a missionary candidate ; not that it is useless by any means. The question resolves itself, however, into that of a wise economy in preparation. It is highly necessary that there shall be an adequate knowledge of comparative religion and a sympathetic attitude towards its problems. If only it could be made possible for missionary students to know, at least a year in advance, the fields of their future service, specialisation might be provided and the efficiency of men and women for their life work vastly increased. With a definite and convincing faith in the validity and power of the Christian Gospel as the good news of salvation for all men, there must also be a spirit of deep sympathy and Christian love. Iconoclasm is very rarely a Christian virtue, nor has it very often proved a striking Christian success. The non-Christian world is not necessarily the enemy of the Church ; it is the wandering flock of the Good Shepherd ; sheep for whom He died.

The relation of the missionary to the people in the lands of his service and especially to the native Christian worker is also one demanding a new spirit. In the Far East the developing instinct of national life is producing a new type of mind and a new attitude. A sense of independence which is the promise of a new way of life is to be seen on every hand. The contribution made to the Conference by our Asiatic brethren demonstrated this. With this spirit Christianity has a great deal in common. There is much of promise in it for the development of the Christian Church and the Christian work, apart from the energy of the foreigner. The wise missionary will find here in days to come as was scarcely possible in days gone by that his success lies along the line of self-effacing service. Let him who will be chief among you become your minister. It is true that guidance and support were never more needful in Asia than in these days of heedless reform and threatening revolution, but that guidance must be given from the level of true sympathy and not dictated. The Christianity which makes us good should keep us from becoming superior. More emphasis than even Edinburgh made must be laid upon this point and practical effect given to it. If the next World Conference is to be adequately representative ought it not to be held in Asia ? Until we have moved the ostensible point of control away from the centre where Mission Boards have their

headquarters it must appear that the West affects Church dominance. It does not become Christianity to assert that those who pay the piper should call the tune. That spirit makes straight for the extension of the existing deplorable political breach as between East and West, to the domain of Christendom. It is neither Christian nor Catholic. The universal note must be expressed more adequately in organization and representation at the next World Conference if it is to convince the East of our desire for Christian kinship *upon equal terms*. In such wise and by every opening which presents itself, we must bring the Gospel of Jesus Christ into touch with the growing national instincts of the Far East as that which will do for Far Eastern lands that which it has accomplished in every land where it has been successful. Christianity stands for the development and fulfilment of the highest. And it is here that the gifts of medical and educational service which we bring to non-Christian lands touches the problem of missions vitally. Politically the relations of East and West cannot but be, at the best, those of fraternal suspicion. The elements of danger are so obvious and are advancing. The diplomat is (at present) not specially concerned with the progress of the human race and the brotherhood of man; it is his business to maintain the *status quo*. But the missionary, as the emissary of Christendom, has an ideal of human kinship and of a universal kingdom which makes him perforce the agent of international good-will. He knows God's gifts to be the common heritage of mankind, and all that he has he esteems it his duty to give, in the good name of God. Knowledge, skill, scientific attainment, all the progress that has followed in the wake of the Divine name, he offers to the backward peoples of the world in demonstration of brotherhood. He knows that it is ignorance, and not knowledge given in the name and spirit of Jesus Christ, that arms men for mutual slaughter. He is engaged in allaying the yellow peril which diplomacy has too often created and serves to keep alive. It is very right that Edinburgh should remind us of the Christian duty laid upon us to give in all things that pertain to life and godliness of the highest and best of our attainments for the uplifting and redemption of mankind without respect of person or race.

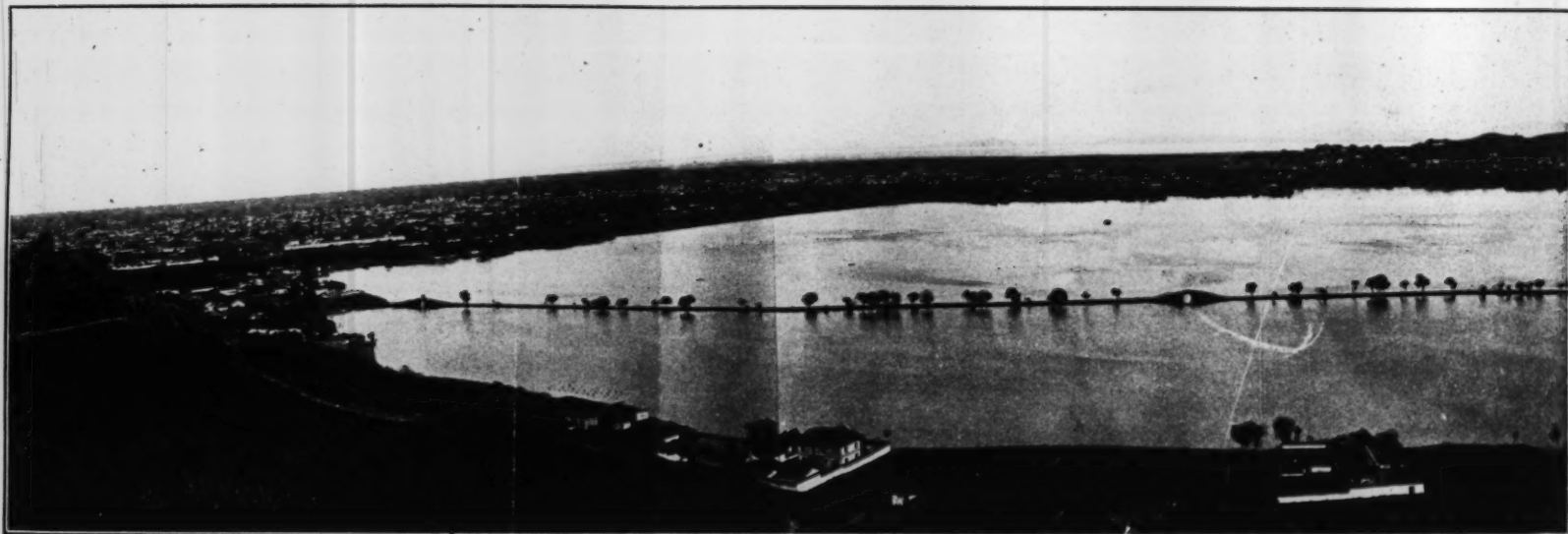
This line of service will serve to convince the peoples of the world that *Christianity is not a political organisation*. How

much has been lost of success in the Empire of China, for instance, because of the implied connection between the foreign missionary and his national policy can scarcely be stated. The opium traffic in relation to Britain, and the oriental exclusion acts in relation to the United States may serve to illustrate the point. The knowledge that Christianity is a greater thing than national life and that it often has to set itself against the policy of nominally Christian lands is gradually gaining ground, but it has been long in coming. Two-thirds of the difficulties which face our enterprise in the Far East, for instance, would disappear if this fact were fully known and perfectly true. As soon as we can make it clear that Christianity as a religious force is concerned with eternal and universal laws, then we shall have gone a long way towards dissipating much of the opposition which now confronts us. Here home work touches the missionary question vitally. Until Christianity is effective in the West it can never conquer fully in the East. We shall never move the emphasis of apologetic from the personal element; both in the East and the West it is here we stand or fall. The effectiveness of the Christian Gospel, wherever it is preached, is the one unanswerable proof of its Divine origin and its universal truth.

III. CHURCH UNITY AND THE MISSION PROBLEM.

It is impossible to deal with this subject without drawing attention once again to the necessary connection of it with the vexed problem of Church unity. No sense of weakness so much impressed Edinburgh as that which was demonstrated by our divided forces. There we learned all that we had missed in past years and were still missing. It is not so much that in the mission field we are calling ourselves by different names and presenting to the non-Christian world a divided interest, as it is the unfortunate fact that we are found oftentimes in what is nothing less than open competition that tells most against us. Sheep-stealing is not unknown in the mission field. Now it is one thing to avoid any appearance of disagreement by keeping clear of one another, and possibly an increase in understanding concerning the division of the field of work would help matters forward a good deal, and certainly union in educational and institutional work is a great step forward. But this suppresses rather than solves the root problem. We have in the case of the native churches in China a growing demand for a united

Church, and there is a grave danger lest in the passing of the years the best of the Church life in China and Japan shall move away from connection with foreign missions and their Churches in order to avoid their denominational spirit. The problem then for us is not how we can avoid or how we may absorb each other, but where and how we may find a common understanding. It is well that the actual conditions should be stated and the present need and the existing hindrances clearly set forth. If this is done in a spirit of love it is always worth while. Amongst the Christians in China to-day the question of our varying forms of Church service and of differing statements of belief do not in themselves create a difficulty. The difficulty arises when these Christians find themselves faced in instances by an implicit refusal to acknowledge the essential Christianity and Churchmanship of those who are sincere believers in Jesus Christ. Our Chinese Christian ministers seek a mutual interchange of pulpits; they desire united Communion services, and it is at such points that the problem is bound to arise. It will appear then that no assertion, however frequently repeated and however sincere, that we are one in Jesus Christ serves to meet the situation. We have to arrive at a point where we demonstrate, without organic unity, our belief in each other's essential Churchmanship. When we have that, we have arrived at a comprehensive unity which will save the present situation and, as it seems to me, will give us all that is now required. As a first step towards this end if we could clear from our ecclesiastical position all that stands related simply to our local or national position and history and that has been born of conflict peculiar to a certain historical or doctrinal position, we should be better able to start fair. No question born of an attitude towards the question of Church establishment ought to be allowed at this point to vex the mind of an Oriental Christian. Similarly there are existing results of doctrinal controversies which, interesting and instructive as they are in the realm of Church history, ought surely in common fairness not to be imposed upon infant Churches. If our faith were more primitive our problems would be less and our unity greater. The final catholic position will be comprehensive but simple. It is approaching to an offence against Divine grace when we endeavour to force the simple faith of Eastern Christians into the mould of our varied Western ecclesiastical convictions. The essential thing is not to be found in the

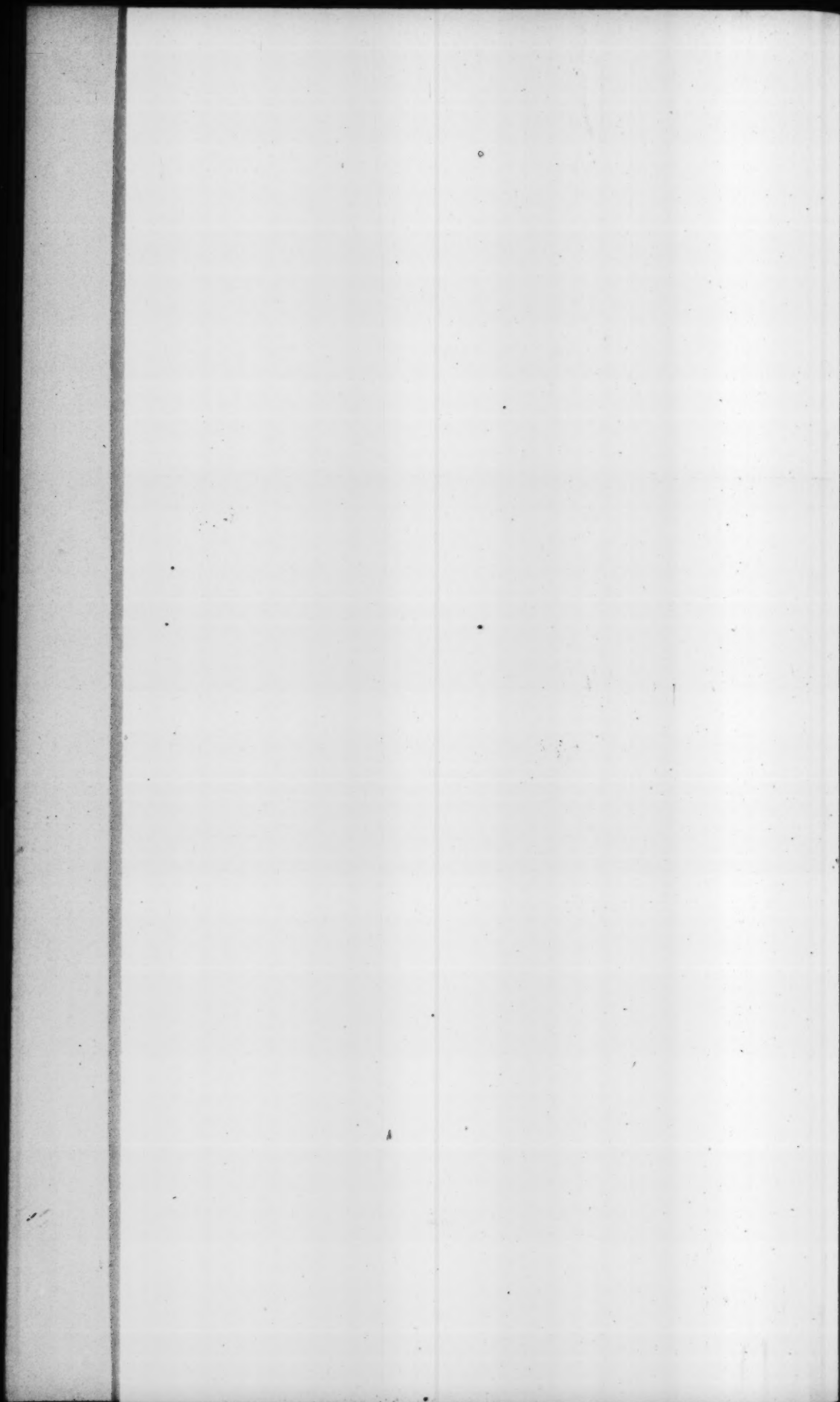


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The Christian Elements in Buddhism

BY REV. EVAN MORGAN.

THE subject you will notice is, to some extent, limited. We are only to sift what is already known of Buddhism, and, so far as possible, lay our finger on any aspect of its teaching that bears the hall-mark of Christian dogma and say "this element is common to both; that, too, is a member of the household of faith." No original research is required. This is fortunate, as the writer lacks the knowledge, time and capacity to offer any new discovery from the vast fields of Buddhist literature. There is, however, a valuable crop of results at the service of students—the patient labour of eminent scholars, such as Oldenburg, Max Muller, Rhys Davids, Beale, Copplestone, and many others too numerous to mention. Most of my knowledge of Buddhism is derived from these writers. I have endeavoured to examine the leading tenets of the system as expounded in these works, and I offer them to you, in so far as I understand them myself, leaving you, in part, to decide whether they contain any Christian elements, and, in part, venturing, by certain reflections of my own, to express an opinion. I say "in so far as I understand the system." For when you remember that Buddhism contains 84,000 tenets, and that, moreover, these are not always in harmony, that many were purposely left hazy and vague—(in fact I find that most of the system is complicated and vague)—when you consider these things, I say, you are perplexed in the initial stages and face to face with some difficulty, and before you have been long at the work of investigation, you begin to doubt whether the system helps the Founder to fulfil the great object he had in view, viz., the extinction of misery and the annihilation of pain.

A further matter creates some hesitation; it is the question whether Buddhism is a system of philosophy, or a religion, and the possibility of comparing things which may be unlike after all. They are both undoubtedly a scheme of life, but the one is full of *complex explanations* of the phenomena of life and the universe, whilst the other is, in many respects, simple and easy. What, then, is religion and what is philosophy?

Religion, as one has always understood, is the fear of the gods. There must be worship and adoration of an object, at

any rate in the composition of a religion. Now it is questionable whether early Buddhism had this definite mark. I do not wish to suggest that the system is atheistic, but only that the marks of religion are ill-defined and untrustworthy. The Buddhists themselves early felt that there was something wanting, and so they exalted Buddha himself to the position of a deity and made him the object of worship. "Thus, at one and the same time, they satisfied an aspiration and established a religion." In this crowning of Buddha, to their everlasting credit be it said, "they placed on the throne of the universe those truly Christian elements—the ideals of love, humanity, peace and compassion."

In face of these uncertain premises it may be that the conclusions we reach will give no thorough satisfaction to the students of Christian or Buddhist thought. Both Liberals and Conservatives may find any attempt at Unionism to be inconclusive and unsatisfactory, and my only excuse must be that I have tried to extract the truth and to express it.

We are thinking then of two powerful personalities. The one is Jesus, the other is Gotama.

"There was a sick monk. The others would not attend him, for he had a loathsome disease. The Buddha called for water and washed the sick man. The Buddha poured water over him and wiped him. The Buddha raised his head, and his disciple, Ananda, raised his feet." "You monks," he said, "have no mothers and fathers to wait on you. If you do not wait on one another, who will wait on you? Whosoever would wait on me, let him wait upon the sick." (Edmund's Buddhist Gospels). Such words remind one of similar teaching and action in the Gospels, and in this personal action of the Buddha there is revealed a fundamental Christian element.

Both Buddha and Christ indirectly established societies and trained disciples. There is considerable similarity in the ecclesiastical organization of the one and the other. There is the same esteem expressed for those who give up all for the kingdom, and there is, also, the disapproval of mere ritual. The founders of both have commanded the enthusiastic loyalty of millions, and an innumerable company of the heavy-laden have found repose in the one, as well as in the other.

In the comparative study of the Classics of the two systems we shall find in the verbal, in the scenic and in the

parabolic a certain similarity of thought and of expression. Some have found a certain likeness in the account of the Supernatural Birth. Then again we have another likeness in the parallel to the song of the angels and the benediction of Simeon, found in the Buddhist classics.

"Joyful and ecstatic, in thirteen troops,
Sakks and Inds and angels white-stoled,
Seizing their robes and sounding high praises,
Did Asifo, the hermit, see in noontide rest.

Seeing the angels, with minds rejoicing and delighted,
He made obeisance and forthwith spake thus:
Why is the assembly of the angels exceedingly pleased?
Wherefore do ye seize your robes and wave them?"

To which the angels replied:

"The Bodhisat, the best, incomparable Gem
Is born for weal and welfare in the world of men
In the town of Sakyas, in the region of Lumbini.
Therefore are we glad and exceedingly pleased.
He, the highest of all persons, the head being,
The Chief of men, the highest of all creatures
Will set rolling the wheel of religion, in the hermit-named
forest,
Like the roaring, mighty lion, mastering the deer." (*Ib.*)

Further similarities might be found in the

- "(a) Fasting and the angelic ministrations.
- (b) In the Illumination described in Mark in the words:
'This day have I begotten thee,' and the Buddhist statement that the Buddha, after his four trances, gained the three knowledges, viz.,
 1. Insight into his former existence.
 2. Intromission into the spiritual world.
 3. Arrival at the Four Truths concerning suffering.
- "(c) In the Messianic prophecy and the Coming One, they both share in the expectation of the Coming Redeemer.
- "(d) The Golden Rule and the exhortation to love your enemies, which teaching is common to both. The only qualifying remark which should be made is that the words of Jesus contain a positive quality, which is lacking in those of Gotama." (*Ib.*)

In the Gospel we have the words: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt." In Buddhism we find:

"Let the wise man do righteousness,—
A treasure that others can share not,
Which no thief can steal,—
A treasure which passeth not away." (*Ib.*)

Again, the Christ said : " I have overcome the world."
The Buddha said :

" I am born in the world, grown up in the world, and have overcome the world. I abide by the same undefiled." (*Ib.*)

And with those words of Christ : " I am the Light of the World," Compare these :

" But when, O ! monks, the Holy One—the Perfect Buddha—ariseth in the world, there is then appearance of great glory and of great splendour ! Gloom and dense darkness are no more ! Then is there proclamation of the Four Noble Truths ; there is preaching thereof, publication, establishment, exposition, analysis and elucidation." (*Ib.*)

Numerous other passages from both sides, bearing more or less similarity in teaching and doctrine, might be quoted to illustrate some elements common to both. But the exigencies of space forbid any further comparisons on this line. I would only linger a moment in order to point out any marked difference amongst the many points of likeness. And it is this: GOTAMA is a moral philosopher and a metaphysician. JESUS ever gives us the impression that He is something more, and that He moves in the family circle, dealing chiefly with the Heart as well as with the Head. This characteristic gives to all His teaching a clarity, a definiteness and a corresponding power over the mind which is entirely absent from the more nebulous and indefinite teaching of Gotama.

Such being the case Christianity, as a working theory, is of much more value to the world. This superiority is felt even more when we consider the large, comprehensive, and the clearer view which Jesus has of the universe. Buddhism has abstruse and ill-defined ideas, whereas the Christian concept is compact and clearly stated.

However, whilst this may be a source of satisfaction on the one hand, we must be prepared to find, wrapped up in this very excellency, some grounds for dissatisfaction in the minds of those to whom we present Christianity as an object of faith. A recent Japanese writer, when discussing the claims of Christianity and Buddhism, states that whilst Christianity had certain definite and admirable qualities, it was not, on the whole, equal to Buddhism. The latter, he maintained, was a more philosophic system and a more scientific explanation of the sensations of the phenomena of life.

Whilst the passages that have been quoted contain undoubtedly elements of Christian truth, which we should welcome and rejoice in, yet, on the other hand, we must not be misled and conclude, without sufficient reflection, that the two religions are identical, or one and the same. For we must appeal to the central thoughts of both schemes in order to make the comparison of any real value.

Consider, then, in the first place, the End, the Aim and the Scope of the systems.

The purpose of Buddha's teaching, says a Japanese writer, was "to bring to light the permanent truth, to reveal the root of all suffering, and thus to lead all sentient beings into the path of the perfect emancipation from all the passions. Harmony with this path, therefore, brings out every beauty of virtue, admits every true science, enlightens every class of men and makes every creature prosperous."

Whilst it is impossible to admit all these high claims, yet we gladly recognise that the aim of Gotama was noble and lofty and with deep pity for men in their struggles and sorrows. He came to their aid and endeavoured to help them to gain freedom and to destroy pain. He never ceased to feel pity for the purblind race of men, beguiled by the deceptive outward appearances of life and "allured into deeper misery by the siren voices of the senses." Far and wide he invited men to listen to reason and to follow the path that led to the true life.

Here, then, in this compassionate desire which underlies the whole of Buddhism is a Christian element, a fundamental element common to the Buddhist and the Christian faiths. Both are concerned with Man and the problem of Being. They have looked over the wide world and regarded the lot of man with love and sympathy. "They have stretched out a hand to save those in the clutches of fate, of pain and of desire, those in the whirlpool of pleasure and vice. Gotama surrendered his state and power—the ease and pomp of his position—in order that he might show men the true path of life."

Again, there is a common element in the secret of power claimed by both. One says the secret of power lies in victory over self and freedom from sin. The other says it lies in victory over self and misery. In reference to this Harnack remarks:

"By vanquishing and banishing Misery, Need and Disease, John was to see the dawn of a new day;" and he

further shows that one of the great causes of the spread of Christianity in the Graeco-Roman empire was its power to vanquish all sorts of moral and nervous diseases. Buddhism too has won its triumph and maintained its ground by the relief it offers to the sufferer. The nervous, the sick and impotent, old and young, crowd its gates. Whether placed in the busy town or hidden in the deep recesses of mountains, the paths that lead to them are worn deeply by the steps of the believing and suffering devotee.

Herein, then, we have a similarity of aim, a likeness of service, which should be welcomed and used.

Another element of similarity is seen in the reforming spirit of the founders, both of whom opposed the predominant ritual of the day and advocated the revival of the true moral idea. Jesus attacked the Pharisaical ritual, which had been exalted into the position of a religion. Gotama attacked the Brahman cult. Both advocated and emphasised the ethical as opposed to the ceremonial. Listen to the Buddhist:

"Not by plaited hair does a man become a Brahman.
In whom is truth and righteousness, is joy and Brahmanship.
He who, himself not stainless,
Would wrap the yellow-stained robe around him,
He, devoid of self-control and honesty,
Is unworthy of the yellow robe.
But he who, cleansed from stains,
Is well-grounded in the precepts,
And full of honesty and self-restraint,
'Tis he who is worthy of the yellow robe." (Edmunds.)

Again, take the *Ten precepts*.

I take the vow not to destroy life.
I take the vow not to lie.
I take the vow not to steal.
I take the vow to abstain from intoxicating drinks, which hinder progress and virtue.
I take the vow not to eat at forbidden times and to abstain from dancing and songs. Also not to receive gold and silver. (Davids.)

And the four great exertions are:

1. To prevent sinfulness arising.
2. To put away sinful states which have arisen.
3. To produce goodness, not previously existing.
4. To increase goodness when it does exist. (Davids.)

(It can almost be imagined that these were the divisions of the sermon by an old Puritan divine!)

Let us, further, take some common precepts, dealing with such subjects as hatred, evil, envy.

Buddha says (with regard to the first) :

"All that we are is the result of what we have thought ; it is founded on our thought, it is made up of pure thoughts. If a man speaks or acts with a pure thought happiness follows him, like a shadow which never leaves him." (M. page 4.)

"For hatred does not cease by hatred at any time ; hatred ceases by love. This is an old rule." (*Ib.* 5.)

"He who lives without looking for pleasure—his senses well-controlled, moderate in his food, faithful and strong—him MARA will certainly not overthrow any more than the wind throws down a rocky mountain."

"If any would be a wise man, let him admonish, let him teach, let him forbid what is improper. He will, in this way, be believed by the good, whilst by the bad he will be hated." (*Ib.* II.)

With regard to *Evil* he says :

"If a man would hasten towards the good, he should keep his thoughts away from evil. If a man does what is good slothfully, his mind delights in evil." (*Ib.* 34.)

"If a man commit a sin, let him not do it again ; let him not delight in a sin. Happiness is the outcome of good." (*Ib.* 34.)

"Let a man avoid evil deeds just as a merchant, if he has few companions and carries much wealth, avoids a dangerous road, and as a man who loves life, avoids passion." (*Ib.* 35.)

With regard to *the World* he says :

"Do not follow the evil law. Do not live in thoughtlessness. Do not follow false doctrine. Be not a friend of the world." (*Ib.* 47.)

"Rouse thyself ! Do not be idle ! Follow the law of virtue. The virtue rests in bliss, both in this world and also in the next." (*Ib.* 47.)

"The awakened call patience the highest penance, long-suffering the highest Nirvana. For he is not an anchorite who strikes others. He is not an ascetic who insults others. Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thought,—this is the teaching of the Awakened." (*Ib.* 51.)

Even in heavenly pleasures he finds no satisfaction. The disciple who is fully awakened delights only in the destruction of all desires. (*Ib.* 51.)

With regard to *Happiness* Buddha says :

"Let us live happily, then, not hating those who hate us. Among men who hate us, let us dwell free from hatred."

About *Pleasure* he says :

"He who gives himself to vanity and not to meditation, forgetting the real aim of life and grasping at pleasure will, in time, envy him who has exerted himself in meditation." (Page 58).

"Let, therefore, no man love anything. Loss of the beloved is evil. Those who love nothing and hate nothing have no fetters." (*Ib.* 56.)

With regard to *Anger* he teaches :

"Beware of bodily anger and control thy body. Beware of the anger of the tongue and control thy tongue."

"Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth."

"Oh man ! know this. The unrestrained are in a bad state. Take care that greediness and vice do not bring thee to grief for a long time." (*Ib.* 61.)

Of the *Just* he says :

"He, in whom there is truth, virtue, love, restraint and moderation—he who is free from iniquity and is wise—he is called an elder."

"He who controls his hand, his feet and his speech ; he who is well-controlled ; he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu." (*Ib.* 65.)

There is much that is beautiful in these commands, precepts and exhortations. The Christian can have no fear in extending to them a cordial recognition of true kinship and a common aim. Holiness is the desire of Buddhism as well as of Christianity, and the habit and practice of a good life is advocated in both.

True life lies in moral perfection rather than in ceremonial correctness.

This is the teaching of the sages.

We find, therefore, many Christian elements in the scope and aim of Buddhism.

Time will not allow one to expound at any length many of the ideals and doctrines of Buddhism. Some of the leading tenets, however, must be examined if we would find out what is really identical and what different in the two systems.

In the Buddhist scheme of life there are certain fundamental truths expressed in simple language, but of deep meaning. Indeed the meaning is so deep, according to one Buddhist writer, that words fail to express its depth, and meditation to master its significance !

What, then, are some of these important tenets ?

They are all included in the Mahayana and the Hinayana, says a Japanese writer. The one teaches "the doctrine of attaining to enlightenment through the perception of misery," which is Nirvana. The other is more inclusive, and teaches

"the doctrine of enlightenment by perceiving the non-existence of all things." The second, therefore, includes the first.

What are the fundamental and characteristic elements in these, then?

The reply is:

"The four noble truths and the doctrine of the Chain of Causes." These are not two distinct groups of dogmas, but one. The "Chain of Cause" is the fuller statement of that theory of the cause of life, with its sorrow, which is embodied in the four truths. We might call them *One Dogma, viz., the Causation and Destruction of Sorrow.*

The four truths is the deep knowledge, in comparison with which mere morality is disparaged. It is in search of this that mankind has been so long wandering through life after life. He who understands them is at the door of immortality, and he ceases to inquire into past, present and future. This knowledge is placed before the law of love and above meditation. It is the crown of all supernatural powers. But in order to gain a proper apprehension of them, we must ever keep in mind the view of the human soul and human life assumed by Buddhism in this system. Buddhism does not hold that there is any such thing as a permanent soul, existing in and with the body, or migrating from one body to another. The self, or personality, says Copplestone, has no permanent reality. It is but the result of certain elements which come together—a combination of faculties and characters. No one of these elements is a person, a soul, a self. But to their combination the name of Self is popularly applied. The death of a man is the breaking of the combination, not the separation of the soul from the body, but the dissolution both of the body and of the rest of that aggregate of faculties and characters on which life depended.

"But when these are separated, there is always a desire to re-combine, like the molecules we used to hear of in the chemistry room. *They tend to recombine.* The death of one scatters into parts, and they go in search of new partners. A new life is the result. There is a fatal tendency to reproduce life, which arises from past action, and its name is KARMA, and this takes advantage of a fatal attraction, by which the elements of life cling to one another and seek recombinations. And so when you die your constituent parts rush about to form a new life, and you, in a sense, are no sooner dead, but

you are born anew forthwith." (Cf. Wordsworth's "Ode to Immortality.")

For during life you had set in motion that fatal force, that aggregate of the results of action which causes recombination. And this resultant remains after you are gone as a kind of desire for new life, and animates, as it were, with a desire to recombine those broken elements of life.

This includes all life. When your life-elements break up they may combine as a man, as a deity, or as a dog! It depends on the KARMA. Therefore the question for you is your resultant. It is an important question in mechanics and no less (we now find) in our own general make-up. "He goes, according to his KARMA, to his own place, and he carries with him not only his own resultant of his own life and actions, but the resultants of all the preceding existences, of which he is only one! But nothing has passed from the former life except the force which has compelled the new combination. That 'force' is the action, the moral result of the past combinations in that series. This raises quite a problem in permutations and combinations, for the progression is infinite!" And it would be difficult to find your original Adam in yourself! Of course it savours something of the doctrine of heredity.

The "KARMA," however, could do nothing without the "UPADANA." This is the doctrine of *Clinging* to things. Were this gone then there would be no recombinations. The man, then, would be for ever free. But to be free after death implies that he must be free here. He must resist all attractions HERE in order that the life-attraction may not re-appear after death. The man who desires to be free must not love life. He must fix his mind on the idea of dissolution and transitoriness. He must convince himself that he need not, and in some cases, does not, exist. Then, when he breaks up, there will be nothing left—no fuel will remain—not even the least tinder of desire for the flame of life to catch upon. He will go out altogether! (Copplesstone.)

(To be concluded.)

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ALBANY
1911
VOLUME

Laymen's Share in Advocacy*

BY SAMUEL B. CAPEN.

THE great foreign missionary problem of the world does not centre in the missionaries in India and China and Turkey, but in the laymen of the Church at home.

In the history of the first century of the Christian Church laymen filled a large place, and it is one of the glories of the Church that in all ages there have been laymen who have felt the missionary obligation and recognized the stewardship of life. But nevertheless it is a sad fact that during the past fifty years the interest in missionary work in non-Christian lands has been largely confined to the women of the Churches, who have been far more faithful and devoted than the men. The former have set on foot organizations to raise funds and have obtained an intelligent interest by their systematic study of the needs of the mission-world. Recently, however, there has been a great awakening among the laymen in Canada and the United States. It is to this uprising of men under the name of the Laymen's Missionary Movement that I wish especially to call your attention. Lest any of you should feel that I am exaggerating the importance of this movement, let me call your attention to a statement made at two conventions that I have recently attended, at one by an official of the Episcopal Church and at the other by an official of the Presbyterian Church South. Both men declared their conviction that this movement is the most epoch-making that has occurred in the Christian world since the Protestant Reformation in the sixteenth century. My special function this afternoon is to give the facts regarding this Movement as it has developed in the United States and Canada.

The Laymen's Missionary Movement grew out of a prayer-meeting that was held in New York in the autumn of 1906. Its purpose was to inspire men with a missionary spirit. In order to do this it projected a campaign of education among laymen so as to secure their adherence to a comprehensive plan for giving the Gospel in our generation to the whole world. All these measures were to be taken in closest coöperation with the various Mission Boards. The first two years we held great

* A Paper read at the Synod Hall, Edinburgh, during the World Missionary Conference, 1910.

conventions in different parts of the United States and Canada ; the latter responded more quickly and planned a continent-spanning campaign, which culminated at Toronto (March 31 to April 4, 1909) in a great Missionary Congress, at which a National Missionary Policy for the Dominion, which has since been officially adopted by every branch of the Church, was inaugurated. As the Movement was new, there were no precedents to guide us, and we had to find ourselves and to make progress at first somewhat slowly. Following the Canadian campaign of a year ago we have this year in the United States carried through a campaign which, with seventy-five principal cities as centres, covered the whole country from the Atlantic to the Pacific. None of us could have foreseen what God had in store for us, or how great was to be the response by the men throughout all the States of our Union. At the final meeting in Chicago (May 3 to 6) there were over 4,100 registered delegates. These voted unanimously and heartily to endeavour to quadruple the present force of workers in the foreign field and to increase the contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. The closing paragraph of this National Missionary Policy reads as follows: 'Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the Churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth, and the Life, the Desire of the Nations and the Light of the World.'

1. There has been a practical *revolution* in the thought of the laymen in the Church as well as in that of the men of the world. It is not so many years ago that the work of Foreign Missions was sniffed at by the great majority of people. I remember as a boy the ridicule that was cast upon the knitting of woollen socks and the sending of warming-pans for the use of people living in the tropics! That feeling of scorn has almost wholly gone. This change of thought is well illustrated by the press of our country. At the time of the Haystack Centennial of the American Board four years ago, almost every newspaper had a sympathetic editorial upon Foreign Missions, and since then our great metropolitan journals have fallen into

line in commendation of the work. One of our largest newspapers recently sent a member of its editorial staff to consult with one of our Committee about this Movement and the Edinburgh Conference, and he declared that the policy of the paper would be to endorse all that was being done. In the convention cities large space has been given by the press not only to advance notices for weeks before the conventions, but also to full reports of the meetings themselves. Newspapers do not hesitate to say that it is news their readers want, and these conventions are news. The fine articles in the *London Times* and the splendid leader in the *Scotsman* upon this Conference are further illustrations on this side of the water. When our leaders like President Taft, Mr. Roosevelt, Mr. Fairbanks, Mr. Bryan and your own great ambassador to our country, Mr. Bryce, are publicly declaring themselves in favour of Foreign Missions, the press is bound to recognize the fact. A reporter of one of our largest papers who had been detailed to attend a convention told me how it had changed his whole thought and led him to alter entirely his habits of giving. In another city the editor of the paper was converted to the cause through the meetings and began with a first offering of \$200.

It is not the minister or the denominational paper, but the secular press that is the new advocate. Men are beginning to see that Foreign Missions are no longer of interest merely to the women and, if you please, a few extra-pious men, but that they have to do with the business, the education, and the diplomacy as well as with the Christianizing of the world.

With us there is a new thought, not of nationalism, but of something far wider than that—internationalism. We have been made to see that we have responsibilities to all nations. A 'world conscience' has been developed, and we have come to something infinitely larger than the old conception that we are 'our brother's keeper,' namely, that we are 'our brother's brother.'

2. As growing out of this change in thought let me call your attention to the *increasing numbers* of men who are ready to identify themselves with, and to be advocates of, Foreign Missions. At the great Convention in Toronto last year, 2,500 laymen were registered as commissioners, in addition to 1,500 ministers who attended. In the seventy-five cities of the United States where conventions were held, about 75,000 men were registered. The great Congress in Chicago last May, which was the culmination of the national campaign in the United

States had, as already noted, a registration of over 4,000 men. In both Canada and the United States men travelled long distances at their own expense and paid their registration fees in order to be accredited delegates. I submit that it is something new when our most active business men are willing to make such a sacrifice of time and money in order to attend missionary conventions. In addition to these interdenominational meetings there are the great denominational Laymen's Missionary Movements, which have taken their inspiration from the general Movement and which have brought men together in conventions in great numbers to plan for their own denominational work.

The attendance at the dinners which have been held in almost every city at the very outset of the conventions is another evidence of the number of men who have been interested. Thus in Cleveland 1,400 men were at the dinner table; in St. Louis 1,600; in New York and Kansas City over 1,800 each; in Seattle over 1,900 and in Indianapolis 2,360. In one of our Western cities those registered were 20 per cent. more than the total number of male Church members.

3. I would call your attention to *the earnestness and enthusiasm of laymen as advocates*. To illustrate what I mean—the Executive Secretary of one of our conventions, a business man, made 160 addresses in all parts of his State, and the Sunday before the convention was held at the capital every pulpit in the State was occupied by a layman. Similar earnest work was done everywhere and laymen went out at the weekend to occupy pulpits and arouse men to an interest in the approaching conventions. In one of our cities a prominent layman was asked two years ago to be a director in the Y. M. C. A., and although the service required of him was only to attend one meeting a month, he declined on the plea that he was too busy. But soon afterwards a Laymen's Missionary Movement Convention was held in his city, and he gained a new vision of his obligation and duty. He was then asked if he would go abroad for six months, at his own expense, and study Missions. He did so. When, on his return, he was asked if he would put in six months more at his own expense telling what he had seen, he again consented. A gentleman who is an active director in twelve corporations, and who is one of our ablest business men has, under the influence of this Movement, changed his plans so that he is now giving one-half of his time

to our work. A prominent newspaper man in Chicago said that in all his experience of twenty-five years he had never seen the men in the churches stirred as they had been by our conventions. A leading clergyman made a similar remark and stated that the men in the clubs were getting copies of the programme and were taking their cigars out of their mouths long enough to ask what this great Movement was that had hired all the halls on Michigan Avenue! The Movement has been discovering men. In practically every city there have been found and put to work new men who have hitherto been uninterested in missionary work. In many cases such men have been the leaders in the executive work. As an illustration of the enthusiasm of some of these men, in one of our cities the chairman found much discouragement, and the doubt was expressed whether the men of that city would come out to the usual dinner. This chairman said that they were going to have a dinner even if only the secretary and he had it by themselves in a lunch-waggon out on the street! That kind of enthusiasm cleared the air and prepared the way for a great gathering.

4. *Note the character of the men who are missionary advocates.*—I am not familiar with conditions here, but it is a sad fact that with us in the United States the audiences at the annual meetings of our Mission Boards are composed largely of women and of men advanced in years whose work is nearly done. We have longed to see more of the younger men present, the men of affairs, who are active in the business world. I am glad to say that the conventions of the Laymen's Missionary Movement have reached this class of men—governors of States, mayors of cities, our leading bankers, merchants, manufacturers, railroad officials—those most prominent in the community. There has hardly been an exception, I think, to this rule. In one of our western cities business was suspended and the governor of the State and the mayor of the city headed a procession two miles long. Such men everywhere have been ready to lay aside their ordinary business and to give time to the consideration of their responsibilities to the non-Christian nations. To illustrate, one of our secretaries sought a conference with a prominent business man, but was refused admission by the private secretary. He then reached the man over the telephone and asked for an interview. This was declined; the man declaring he was too busy. Our secretary was persistent

and told him that he was busy also. To a query as to the nature of his errand, our secretary replied: 'I want to see you about the Laymen's Missionary Movement and its purpose to reach the whole world.' The response came back quickly over the wire: 'Come along, I have got time enough for that.' A gentleman in the south, who is worth \$10,000,000, but who has never been interested in Missions, has been converted by the Laymen's Missionary Movement and is giving generously of his time and of his money. At Chicago the governor of Kansas made a most impressive address, in which he declared that his interest in Missions dated from the Laymen's Missionary Convention held at the capital of that State.

One of the striking things about the campaign is that the new interest of laymen in this great cause is everywhere reacting upon the ministers, and some who acknowledge that they have been indifferent have now fallen into line.

5. *Laymen in their advocacy have dwelt upon the breadth of the work and its application to all the needs of men.*—In the past each denomination has been appealing to its own members and for its own field. We have been broken up into different armies or camps. When thus separated we have a divided responsibility, and it is easy to put off upon others the greater part of the work. Now, however, we are hearing the appeal of the whole Church for the whole non-Christian world. There is a tremendous power in this breadth of vision such as we have never realized before. The fact that the appeal is interdenominational has made it strong.

Furthermore, the Gospel message has been seen to have a bearing not only upon all men, but upon all of a man—body, mind, and soul. Foreign Missions touch business, education, government and diplomacy, and have to do with the uplifting of nations as well as with a new spiritual life for individuals. That which is heroic in men has been appealed to, and they have responded. An interesting incident occurred at one of the conventions. The governor of the State took his watch from his pocket and said: 'I have never made a personal sacrifice before for Missions, and I will begin by giving this watch as an offering now.' The city of Louisville, Ky., was gripped by this missionary message as by nothing else for years.

6. *Note the height of the message in the layman's advocacy.*—Every convention was characterized by a deep spiritual tone. The early morning hour was often given to Bible-study

and to developing some great spiritual truth. This was followed by a period of prayer in which many men took part. While the 'by-product' of Missions in their effect upon business has had a proper place, that place has been small indeed; only a few minutes out of a session covering three days. The need of the world, the greatness of the opportunity, and of our obligation have been the universal and the constant themes.

There has come a new conception of stewardship. In a little Methodist Church in the south, composed almost wholly of working men in very humble circumstances, they raised at the Sunday morning session \$800 to pay the salary of their own missionary at the front, the pastor declaring that for himself and for his men it might mean a sacrifice great enough literally to take the butter from their bread, but they were ready to do it out of loyalty to Jesus Christ. The offering, it has been declared, should become more and more a weekly sacrament. The Cross of Christ has been the centre of the Movement and of every convention, and loyalty to the Son of God everywhere and always the keynote.

7. *The laymen are advocating the unity of the message.*—

All narrow denominational and sectarian lines have been obliterated to an almost unparalleled degree. At the Congress in Chicago, Bishop Anderson, of the Episcopal Church, in a notable address called our attention to the fact that the greatest triumphs of the Church of Christ were made when she was one and united; her greatest triumphs in the future will come when she is again one. He further declared that in the discussion of this unity the question is not what we can give up, but what we can give for union. I heard an address similar to this from one of the Bishops of New England. Bishop Keator, of the Diocese of the State of Washington, said that our world-wide appeal for Missions was bringing the Protestant Churches of America together in a way hitherto thought to be impossible. Still another Bishop of the Episcopal Church, who was in the very centre of the work from the beginning, after rallying his own forces, put in his time in helping his Methodist brethren. In the State of Texas Bishop Johnston and the pastor of the First Presbyterian Church exchanged pulpits the Sunday before the convention met in that city. The closing session in New Orleans was the largest Protestant meeting ever held in that city. A brotherhood of several hundred men marched into the hall in a body. This hall was

owned by a Hebrew club, which offered to the speakers the courtesies of the whole building. The work of the year has shown most clearly the great advantage of pressing interdenominationally the missionary opportunity and duty of the Church upon the representative Christian men of a whole city or State. It gives a great objective and it encourages a comprehensive study of missionary problems. The method which has been adopted everywhere of putting before these representatives, upon a banner, a statistical table showing the amount spent at home by all the Churches of their city or State and the comparatively small sum devoted to missionary work in the non-Christian world always makes a profound impression. Men study these charts, and some of them apparently get their first conception of their duty to support foreign missionary work. Certainly Christ's prayer that His people 'may be one' has been answered during the last few months as never before.

8. *Because of the laymen's part in advocacy there has come a deepening of the spiritual life of Christian men and a new willingness to render personal service.*—In response to this world-wide appeal men have risen out of their littleness and narrowness, and have found at last something that has appealed to them as worth the doing. In this campaign business and professional men have shown a new willingness to give time and personal service to the cause of Christ; they have even gone out two by two to make a personal canvass for Missions. In one of our cities a prominent United States judge and a former mayor of the city joined together in such a canvass. In another city one-half of the laymen present at one of the sessions rose and signified their willingness to help in an 'every member canvass.' In another city every office and store in the down-town section was visited. Men who had drifted from the Church were brought back again into touch with its work. It was the first time that men in their own business had approached them and asked them to take part in the work of the Church. A man in South Carolina has recently put himself on the same small salary as his brother, who is a missionary at the front, and is giving away the rest of his income. As an instance of how quick the response has often been, almost within twenty-four hours a man offered \$5,000 to build a hospital at the front, a head nurse of the hospital offered to go out and care for it, and a banker immediately underwrote her support for five years.

In this spiritual movement what seems especially to have appealed to men has been the greatness of the objective and the conviction that we can now, if we will, subscribe the money and put in the men so that Christian institutions can be planted in all the world in this generation. In the past we were told that there were a 'billion of Heathen' whom it would require hundreds of years to reach, but facts and figures show that we have the money and the men and that it is entirely possible to reach these millions of people with the Gospel within a comparatively few years. The thought that this is the only generation we can reach has everywhere made a tremendous impression. The statement that we can do something ourselves now, and should not put it off until to-morrow, has been a message that has appealed to men and has transformed lives. There are more earnest, wide-awake, virile, stalwart, determined Christians in Canada and the United States than ever before.

9. *The awakening of the laymen in this advocacy and the new vision which is coming to them is leading men outside the Church to a personal consecration of themselves to God.*—The peril in our country has been indifferentism—not scepticism or open opposition, but simply neglect; men do not hate Christ or love Him; they too often simply ignore Him. The old appeal of the past, which centred so largely in self, seems in many cases to have lost some of its power, but the appeal of the last few years, which has brought before men the need of the 'other man' who has had no chance and who has never heard of Christ, has taken hold of men as nothing else has ever done. There are many illustrations of this point. Let me give two or three. One of our executive secretaries tells of a prominent man in the community who went to one of our meetings. The facts there presented appealed to him, and at the close he said to the secretary: 'This is the biggest thing I have ever heard about; if Christ means all this to the world, He should mean something for me, and I want to meet you and my pastor.' An appointment was made for the next morning, and he called for them both with his automobile. He accepted Christ as his personal Saviour, united with the Church and identified himself with our work. Again, a man met one of our secretaries on the cars, and, introducing himself, said: 'The meeting at Harrisburg was the greatest I ever saw, and it has saved me. I was drifting off into scepticism

and doubt, but these meetings have brought me back to God, and now I am going to put myself into Missions with all my heart.' Another man said: 'Six weeks ago I was a cigarette-smoking, champagne-drinking Christian; now I have been out six nights speaking for Missions.'

10. *This new advocacy by laymen of foreign missionary work is leading to a more intelligent interest in Missions.*—The proof of this is perhaps best seen in the amount of missionary literature that is being called for. During the last few months of this campaign we have sold at the different conventions over 1,600 libraries of ten volumes each, about 3,500 charts on cloth and 360,000 pamphlets. There has also been a call for the free distribution of nearly half a million leaflets, circulars, etc. In this day, when our tables are covered with magazines and reading matter, it is a significant sign of an awakened interest that our leading laymen are giving so much thought to learning more of the non-Christian world. We all recognize that knowledge is fundamental if we would make this missionary interest permanent. It will abide in the lives of men only when it becomes, not a passing feeling of the moment, but a principle based upon knowledge.

11. *The layman's share in the advocacy of Foreign Missions is leading him to be more loyal to all his duties in the home land.*—Everywhere in the world the last century of Missions has shown that the Church that has a world-wide view is the Church which is strongest at home. The Church that forgets itself in its passionate love for others is the one that receives back into itself the largest spiritual power. We save our lives by losing them. The opposite of this is equally true, that any Church which limits its responsibility to anything less than the whole world for which Christ died thereby belittles and narrows its work at home. One of our great missionary leaders especially identified with work in the home land said a few years ago: 'I say without hesitation that when interest in Foreign Missions is maintained in a Church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success.' In our country it has been found that wherever the Laymen's Missionary Movement has gone it has made it far easier to raise the money needed for every form of

work in the home field. It has been practically a revival of religion. An interesting illustration occurred in one of our Churches which in the past had done very little for Missions. This year, under the impulse of the laymen's campaign, the men subscribed for Foreign Missions. The Church was badly in debt, and the objection was made that they ought not to give so much. It was then proposed that they should pay the debt, and in the atmosphere that had been created by the laymen's meeting that debt of \$19,000 was raised in nineteen minutes. In another city where, in two weeks' time, the foreign missionary pledges had been raised from the \$7,900 given last year to \$29,000, it was thought to be a good time to raise the debt on the Y. M. C. A. building. The debt was \$75,000, and they started to raise it in two weeks; in three days they had \$86,000. It is certainly true that in helping to evangelize the world abroad we are revolutionizing the Church at home.

12. *The layman's advocacy is leading him to see that he is nothing apart from God, and he is therefore driven to prayer.*

—As we have already seen, the movement was born in a prayer-meeting; its wonderful success thus far, greater than we had even dreamed, has come in answer to prayer. And the power of these great conventions can be accounted for only because of the prayer spirit. Not only is the silent hour more faithfully observed, but in the public place more petitions are heard for the whole world that Jesus Christ came to save. The laymen will have it understood that the man in the pulpit who forgets the world-wide interests is not fit to preach, for there is a flaw in his title. The missionaries at the front and the laymen at home have joined in a great prayer circle which is bringing the world back again to God.

13. *This laymen's advocacy has served as nothing else has ever done to bind together the different parts of the United States and Canada.*—All the petty things that have divided us in the past are forgotten in the enthusiasm of this great objective of preaching the Gospel of Jesus Christ to the whole world in this generation. We believe that it is to spread among the laymen of Great Britain and Germany and Scandinavia and into every nation and country and kindred. The time has come when we will entwine the flags of the nations together, and, putting over them all the Cross of Jesus Christ, we will march together until the darkest corner of the earth is illumined by the light which streams from that Cross. In that sign we are to conquer.

The Outlook in the North-Eastern Provinces

BY REV. C. E. EWING, TIENTSIN

THE one subject that is always of the most widespread and fundamental interest to all people in this part of China is the condition of the crops. If they are good, the total effect is favorable, not alone to prosperity, but also to peace and quiet among the people; if they are poor, look out for trouble. The past year has been the best for a long time; other seasons have been good in certain localities, but this year the same report comes from nearly every section of Chihli, Shantung, and Shansi.

Of especial interest is the assurance that the cultivation of the poppy in such opium-soaked places as the province of Shansi has decreased to so remarkable an extent that, where the poppy-fields were formerly to be seen on every side and evident to every passing traveller, these are now planted to grain or to some other life-sustaining crop.

That this is only part of a consistent attempt by the authorities to rid the country of this great curse is clear from the decrease in the number of opium shops, the increase and popularity of the opium cures, the actual giving up of opium by many who were formerly bound by the habit, and the recognition that permanent official position cannot be held by one who is known to use the drug. Of course this great reform is still in progress, and there are not lacking those who continue to depend on opium much as heretofore, nor those minor officials who still smoke. A great impetus has been given to the opium reform by reason of the special opportunity that has been presented to the government to revise the agreement with Great Britain and by the deep concern of the English people that they shall give China as free a hand in this reform as she shows herself willing to take.

The International Reform Bureau, through its China agent, Rev. E. W. Thwing, has been active in arousing the people to this remarkable and not-to-be-neglected opportunity. During the year Mr. Thwing has led in the organization of Reform societies in Tientsin (where he resides) and in other places, and through these there is inaugurated a vigorous campaign, not only against opium, but also against intoxicating liquor and cigarettes. In this campaign have been enlisted many of the student class and of the teachers and

other educated men who are now largely influencing the thought of the people. The most dramatic part of this campaign has been conducted at Peking, where interviews with some of the leading statesmen were reinforced by a public meeting on a Sunday afternoon, when many members of the National Assembly were present and were deeply moved by the presentation there made of the plight of China, together with an appeal in view of the present opportunity. This resulted in delay on the part of the Foreign Office in signing the new agreement, which would have deferred permanent release from the importation of opium for seven years yet, and in the good hope that, with enthusiastic backing from both the Chinese and the British public, that agreement will never be signed.

It appears to be the frequent custom of the Chinese government to move along quietly for sometimes months in succession and then suddenly announce some new forward (or backward) move, often quite unanticipated by those not in close touch with the men in control. This year has not been without its steady advance, but the one event which has finally captured the public attention, and which seems to meet with favorable comment everywhere, is the determination to hasten the time for the final promulgation of the Constitution. Public opinion was calling for such a move, and when it finally came, early in November, it was greeted with joy. In Peking the Christians celebrated it in a representative gathering at the London Mission. The National Assembly, or Senate, which has been meeting for discussion, being the farthest step yet taken toward the actual beginning of representative government, has been watched with deep interest. Of course with only advisory duties, like all such bodies, it feels the temptation to claim a larger authority than has been granted, but with the steady hand of the presiding Prince at the helm, there has come to be much of sobriety, as well as enthusiasm and patriotism manifested in the discussions, and the Assembly is winning public respect.

In all of these national affairs, as well as in the more local affairs, the public press is increasingly influential. This is largely because, in spite of great temptation to be sensational, the newspapers are remarkably sane in their comments and suggestions. They carry much weight, and must be reckoned with as factors in the popular thought of the present and of

the immediate future. One may well be thankful that modern journalism has undertaken with so much of seriousness the task that is its privilege at this important juncture in the national life.

Public improvements are evident in many places, principally, of course, in the largest centers. The new local and provincial assembly halls are an adaptation to China's needs of the architecture necessary for large meeting-places. Railway building in North China is making progress. The Peking-Kalgan Railway, which (as will be remembered) was constructed entirely by Chinese engineers, and in a way to win the highest praise from Westerners who are experts, has now been in successful operation for many months. It is not so well known to the public that an extension of this railway is already under construction, which will bring Kueihuacheng, Shansi, into rail connection with the rest of the world, thus opening up much of Northern Shansi. Work on the Tientsin-Pukou Railway has been pushed forward until, at the end of the year, except for the crossing of the Yellow River by boat, the connection has been made between Tientsin and Tsinanfu and regular trains are running.

Educational development continues. At the capital, in particular, plans are already in process of execution which will make the University there at least the equal of the finely equipped Imperial Peiyang University at Tientsin, with advanced courses and magnificent new buildings outside of the city wall; the new faculty is already at work, but the buildings are as yet mostly on paper. It is unfortunate that education at Peking should not have been planned according to a well coördinated system; for as it is, the various departments, instead of having their educational work under the general supervision of the Board of Education, have been trying to build up their independent systems; this, however, may well be remedied in the course of time, and meanwhile the separate institutions and their plants are getting into such condition that they may be adopted into the larger system when it is inaugurated. In the other large centers good steady work is being done in the government colleges and schools. And in the country, in towns and villages, the number of schools is gradually increasing, not in a spectacular way, but as an already well recognized part of the machinery of public affairs. During the year examinations have been held, first at several different centers, then, for the students successful there, a final

series of examinations at Peking, which have resulted in the selection of a limited number who are to take up further preliminary studies in China in order to prepare them definitely to go for advanced education in America. From time to time students already educated in foreign countries have been returning, ready and often devotedly eager to enter the service of their country with truly patriotic motives. So far as education can help to solve the problems that are sure to confront China constantly, there is good hope in all these movements.

In the Mission schools there has always been the attempt to work along lines that will eventually fit all the institutions into some sort of system. This was done at first by the Missions independently, later in coöperation, and now there is being felt the need of still further systematization of the educational department of Mission work. At the top are the colleges of the North China Educational Union and the Peking University; below these, the high schools; still below these, the elementary schools. In these lower grades, in particular, there is being felt the need of greater uniformity of curriculum, as well as the desirability of making our Christian school system fit in with that of the government schools; to this end action is under consideration by some of the separate Missions and also by a special committee appointed by the Educational Union. While this may not result in government recognition, it will be the removal of one barrier that has set off the two systems unnecessarily. Government recognition is already accorded to the Union Medical College at Peking and to the Middle School maintained by the Y. M. C. A. at Tientsin, and it has now been officially announced that the Peiyang University will receive, after examination, graduates of Mission colleges.

During the early part of July there was conducted at the seashore resort at Peitaiho a series of classes and lectures which, under the lead of Dr. W. W. White and party from New York, developed new interest in devout and scholarly study of the Bible. In the later discussion as to the wisdom of establishing a special Bible school in China, the hope has been that, if North China is to have any part in such a move, the new school may be one in which the various Missions can unite, and also that it may be coöordinated with the system of Christian education that has already been developed and that is constantly awake to new opportunities for usefulness.

During the past summer the Committee on Revision of the Mandarin Bible was in session at Chefoo, and has made good headway on the Old Testament. It is soon to resume its arduous duties in Peking. The Committee on Revision of the Old Testament in Classical Chinese also hopes to be at its task soon, with headquarters at Tungchow, near Peking. Other literary work continues to be done, notably by men and women engaged in educational work. Especially has this proved to be absolutely essential for those who are on the faculties of the medical colleges for men and women in Peking.

In the distinctly medical work there has been little that calls for mention in the way of special development during the year. The sectional branch of the Medical Missionary Association, now fully in running order, held its annual meeting at Peitaiho in August, and continued the union dispensary that had been opened the preceding summer at that summer resort, where many Chinese are in need of treatment.

In evangelism the most marked feature of the year was the series of meetings for students held by Rev. Ding Li-mei at several student centers and various different institutions, especially at Tientsin, Peking, and Tungchow. The weeks in Peking were divided among several of the colleges there. The most effective and radical work was perhaps that done at Tungchow, where the students of the North China Union College were in much need of just that kind of reviving; many being quite determined that, whatever they should decide to do with their lives, they would not study for the ministry. The result of the meetings, both there and at the colleges in Peking, was to bring many to the exactly opposite decision, so that now there are a large number of "volunteers" for Christian work. There has been serious discussion among those who were "student volunteers" in their school or college days in the home lands as to what limitations should be set in the pledge for Chinese volunteers, but the general feeling has been that the pledge should be broad enough to include all who wish to set themselves apart for distinctly Christian service to their country.

The Chinese Church is in need of such leaders as these whom we are awaiting from the colleges. Some such leaders are coming to the front already, as they are needed. A notable instance of this is Rev. Ch'ang Ching-yi, of Peking. He attended the great Conference at Edinburgh, and is a member of the Continuation Committee. He had already, during his

short ministry in Peking, become recognized as a strong wise leader. Now he has been ordained, and is supported by the Chinese Church, to which he ministers as pastor. Another Church in Peking has also, during the year, undertaken the full support of its pastor—the Congregational Church in connection with the American Board Mission. But the most striking move of this kind has been at Tientsin, where an entirely independent and undenominational Church has been begun, with the hearty sympathy of the Missions; the American Board Mission has loaned its city chapel to this Church for three years until it shall be on its feet sufficiently to make further plans, and the American M. E. Mission has released one of its most successful pastors to accept the call to the first pastorate in this new Church.

The year 1910 marks the jubilee of missionary work in North China—the American Congregational and English Methodist Missions having been started in the autumn of 1860, with the London Mission only a few months behind. In view of this fact the Tientsin Missionary Association, since these beginnings were made in Tientsin, is celebrating the jubilees by historical papers from these three Missions.

Another year is gone—for North China, its first fifty years of missionary endeavor. We have seen great things, and some of them have come to definite fruition during this past year. What the future may bring, we can judge from the indications of the past and present and from the assurance of our faith in the all-wise Captain of our Salvation.

Correspondence.

A PENTATONIC MELODY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Enclosed please find Pentatonic Melody for the well-known hymn "Am I a Soldier of the Cross." It has been found acceptable here, and in hope that it may be of use elsewhere, I send it to you for publication in the RECORDER.

I have several times met missionaries who have testified to the usefulness of melodies of mine published in former issues of the RECORDER. I hope that this may prove as acceptable.

With kind regards,

I remain,

Yours sincerely,

C. S. CHAMPNESS.

(See next page for Melody.)

十架兵

"AM I A SOLDIER OF THE CROSS?"

(Pentatonic.)

C. S. CHAMPNESS.



我今既然當十架兵跟主耶穌而行



豈可懼怕認主雖令羞恥傳主福音



至愛救主懇求扶持助我常懷忠意



直到主坐寶位之時求莫將我忘記

ANTI-OPIMUM LITERATURE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The International Reform Bureau of China is much interested in the present anti-opium movement, and has published many articles in Chinese on the question. Missionaries, or native workers, who will send 20 cents in postage, to pay for mailing, may have a package of these papers free for distribution. Please send name and address in Chinese character to

E. W. THWING.

Tientsin, China.

WHAT TO PREACH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: To the excellent discussions at the recent Hankow Conference I would add one thought. In all our evangelization let us *confine ourselves* as closely as possible to *Christ crucified*, the power of God.

The president of one of the leading theological seminaries of the world, after thoroughly investigating the subject, said that the phenomena of the apostolic churches were the result of preaching the death and resurrection of Jesus Christ.

Christ crucified furnishes us an appeal, comparable with which there can be absolutely nothing in all the realm of human thought.

And it is wonderful how the subject becomes extensive and all-absorbing when we come to give the blessed tidings to others. I do not remember ever to have stated directly and clearly to a Chinese that Jesus died for him, that his face did not light up with interest in the matter.

And I want to bear witness that on two occasions when I have seen the Chinese aroused to action religiously as much as I ever saw them, on the one, the subject was the seven sayings of Jesus on the cross; and on the other, the text was the saying of Paul to the Corinthians: "For I delivered unto you first of all. . . that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised on the third day according to the Scriptures."

As Mary crushed the flask of precious ointment and anointed the head and feet of the Saviour to prepare Him for burial, so this is the tribute that I place at His feet, the plea that we know nothing but Christ and Him crucified among this people.

T. C. BRITTON.

BIBLE TEACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For years I have been greatly exercised with what appears to me to be a lack of "Bible teaching" in the churches, so far as I know them in West China. (I use the word teaching as opposed to the generally understood preaching from texts, etc.). It has appealed to me that at the present stage at least of our people the church should be more a school than a lecture hall, the subjects far more systematic with very much more reading and simple expository preaching on books chapter by chapter than is given.

The one thing which has forced the subject home to me is the almost universal neglect of Bible reading among the Chinese Christians and not least the fear-

ful neglect of Scripture reading, Bible study, etc., among the preachers; these have made me wonder if our public example is not at fault.

We help our people read with intelligence when at home. I have adopted a simple rule for all public services during the last four years:—

(1). To read and expound the books of the Bible chapter by chapter.

(2). To drop for the time being preaching from texts.

(3). To analyse in the simplest way each chapter and book, so as to be easily remembered.

(4). To give doctrinal and devotional teaching as the striking subject one met in the books, etc.

(5). To aim that everybody shall feel they can read intelligently and to profit.

(6). With but few exceptions every chapter in the Bible be read either in public or classes.

The whole question of how to raise the standard of Bible reading in the homes is a tremendous one and will only be solved by a personal love for God and His land. Still I have felt that something could be done in church by a better example:—

"To make the church a Bible school where a more complete and thoroughly systematic plan of teaching were followed."

I wrote in August asking if you could not devote one issue of the RECORDER to this topic and ask five or six of the most experienced men to write along this line:—

"How to make the church a Bible school where the Bible as a whole is systematically and more thoroughly read, expounded, and taught."

The amount of real teaching in the average Chinese church

I believe to be lamentably low; many of our fellow-workers fail fearfully in point of clear, concise, simple teaching our people to read with intelligence and enjoyment; to so many of our preachers reading the Scripture is labour, and as a result their talking makes evident their ignorance of God's wonderful message to man.

Can you do anything in the RECORDER to tell us what other men do with success? Personally I should regard any contribution to this subject as valuable information.

Yours very truly,

H. H. CURTIS.

A DEMURRER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was with unfeigned astonishment that I read the letter in September issue headed "Missioners at Kuliang." In the first place, many who have been favoured with copies of the "Bible Record" will need much more definite information before they can believe that Dr. Rogers committed himself to views such as this letter appears to suggest. If the writer is justified in his remarks, all we can say is that we gravely question the statement that in Dr. White's party (some of them at least) we have true and sure guides, and we should have, most emphatically, to challenge the assertion that "it is a party of experts in Biblical criticism."

The light-hearted and airy manner in which the writer dismisses questions of the most profound importance, suggest a doubt whether he has seriously apprehended the grave issues

and pressing problems that beset the new views, questions so unanswerable and problems so difficult of solution that sober students of the Word may well pause before they give up views securely based on the inner unity and coherence of revelation for the shifting mirage of a theory in solution. "The old view of Genesis will not do;" we have heard that before. It is not exactly clear what is meant by the old view, so it can hardly be discussed; but from what we can gather of the new Genesis, from what the writer has seen, we are persuaded that with more truth it may be said the new view of Genesis will not do. The reference to verbal inspiration seems flippant, and calculated by distorted presentment to bring the truth into contempt.

One is quite prepared to admit the truth that "God teaches through history," but on the lines of the view of Genesis suggested, there is no history to teach us by; equally it cannot be denied that "even myths can become the vehicles of truth." *Æsop* is a case in point, but we do not look upon the Scripture in that light. The consideration of, say Abraham, as a solar myth, may be a well of instruction and a fount of inspiration to those whose credulity is sufficiently developed, but has no appeal to the sane student of God's Word moving among the realities of faith.

But even more to be deprecated are the inferences suggested by statements made in the letter. The purpose of this mission we are told was to equip the missionaries "to face the awakening Orient with the offer of a living religion which may be accepted and believed fully and heartily." It is superfluous to comment on this astounding assumption. It is certainly reassuring to be told that "it is not too late for us in China to present such a view of Holy Scripture that nothing can shake its reasonableness and security." What are we to understand by this extraordinary statement?

Your correspondent regards as "most gratifying and hopeful" the readiness to accept the teaching by the majority of those present (we should like to hear what the minority has to say), because "it gives promise that the native church will be built up on sure and certain lines." I can only come to the conclusion that the writer is one of the "younger men" he mentions; no worker of any experience would so flout (I do not for a moment suggest that this is done wittingly) his fellow-workers in the ministry, whose labours have been so signally owned and blessed of God.

I am, Dear Sir,

Yours faithfully,

B. CURTIS WATERS.

Anshun, Kuei.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Story of the American Board:
An account of the first hundred years of the American Board of Commissioners for Foreign Missions. By William E. Strong, Editorial Secretary. The Pilgrim Press, 14 Beacon Street, Boston. Price \$1.75, gold, net.

The perusal of this living history inevitably involves reader and reviewer alike in the difficulty of classifying the many thoughts suggested, or focussing the lessons that emerge from a careful study. Such a book as the one before us deepens the conviction that the study of foreign missions is the most illuminating and inspiring, comprehensive and educative of all studies. History, biography, and geography, religion, philosophy, sociology and very much more beside,—all have their suggestion and interpretation in this volume.

Under the three main divisions—the planting, the watering, and the increase—each approximating a generation, the story of the hundred years is told vividly and naturally, yet tersely and succinctly, and with a well-balanced attention to all parts of the widespread field. The varied conditions of the different fields possibly first attract the reader. Not only have we mention of work in the better known mission fields, but Bible lands and Indian trails, Turkish dominions and Papal lands all have their work and workers. And the real interest of the book centres round the

workers. The mere mention of their names is an inspiration, and as we study their early beginnings, hardships, obstacles, persecutions, and perseverance, we stand humbled at their heroism and devotion.

The obvious impossibility of elaboration of details does not prevent the reader from learning a great deal regarding missionary problems and policy. From the early experiments in training to the trouble with the Doshisha, from the simplicity of early days to the problems suggested by the references to the Kumi-ai (not to mention the questions arising in other lands) there is ample evidence of the size and number and seriousness of the changing conditions faced by the workers on the field and the Board at home. If the change from romance to organization may seem depressing to some we have comfort in the thought that with added machinery there seems to be the necessary increase of steam. Revival is indicated as still the true accompaniment of missionary effort at home and abroad.

Mention ought to be made of the illustrations and maps, the number and happy wording of the cut-in headings, and the fullness of the index, but space forbids. We would suggest, however, that in future editions the index might be made still fuller. We miss such entries as self-support, mission presses, etc. Criticism, however, is out of

place when we consider the magnitude of the task attempted and the manner in which it has been done. Heartly congratulations to the American Board on its centenary and to its editorial secretary on the manner in which he has told the story of the hundred years.

G. M.

"THE PRINTED PAGE," being the 111th Annual Report of the Religious Tract Society.

In this artistically bound and printed volume the many activities of this well-known Society are described in a very readable form. To those who do not know, there is a surprise in store, as we read of the many lands in which the printed page of the R. T. S. is being scattered. The Society's books are in 271 languages, dialects, and characters. "Pilgrim's Progress" is now translated into 111 tongues, and is surely next to the Bible in this respect. In nearly all of these versions the R. T. S. has had a leading share. Every Tract Society in China leans hard upon the Parent Society and not in vain. Full particulars of the China work are given here. We notice that G. F. C. Dobson, M.A., formerly of the Anglo-Chinese School of the C. M. S., Shanghai, is now secretary for the Northern District of England.

As specimens we have received two illustrated booklets of 32 pages each entitled the "Miracles of Jesus," and "Daniel," which are on sale at all tract society depôts at 5 cents each. Also four 4-page tracts—Daniel, Offering of Isaac, Story of Moses, Story of Elijah—which may likewise be had from the Tract Societies at 70 cents per 100.

These beautiful booklets are one of the indications of the

increasing interest which the Religious Tract Society, London, is taking in China under the expert guidance of Dr. Darroch. Each of them has a handsome coloured picture on the front. We understand that picture and letter press were both executed in London,—the tracts by phot zincographic process and the booklets from stereos made in Shanghai. These productions are in excellent Mandarin, and are sure to be immensely popular.

D. MACG.

風琴譜初階. Grade Organ Instructor. By Madge D. Mateer, Weihsien. Presbyterian Mission Press. Price 50 cents.

The old China was a land of millennial ruts, the new China is a land of continual surprises. One such surprise has come to me recently, a Graded Organ Instructor. Think of China actually abandoning the bamboo flageolet, the lute, and the zither for the organ and the piano! And think of a salesman coming to this ancient-modern city, and really selling a considerable number of organs and pianos to the Chinese. And so it happens that Mrs. Mateer's Organ Instructor has not appeared any too soon.

I have read through, with care and interest, the instructions in this book, given in such a simple and clear Mandarin that one who has previously had no knowledge of the staff, or of musical notation, will be led along step by step, and easily master all the teaching given in the book.

The lessons begin at the beginning, and are at once progressive and attractive. It is pleasant to note that Mrs. Mateer has taken pains to relieve the tedium of early practice by introducing a number of popular

tunes, for which the beginner will undoubtedly bless her.

I have found the instructions very free from slips and inaccuracies. However, on page 14, lines 9 and 10, the statement 若用腿撐琴前之右板發音即大若撐左板發音即小矣 does not quite agree with my experience. The left knee generally gives the full organ. I should prefer 重 for *repeat*, swell, to distinguish the character from 重 for *emphasis*.

I hope that in the coming more advanced Organ Instructor which Mrs. Mateer has promised us, the compositor will find the proper sign for a sharp (♯) instead of giving us the character for a well (井)!

What a joy to see Western music entering the hearts and the home of this people!

CHAUNCEY GOODRICH.

Peking, Nov. 5, 1910.

This is a reproduction by photolithography from an American Organ Instructor (Publishers.)

英文新讀本. Commercial Press New English Readers, Vols. 1-4, in limp cloth covers. Price 35 cents to \$1. Vols. 5-6 in cloth boards. \$1.50 each. Compiled by Roy S. Anderson, Soochow University. Edited by Fong F. Sec, M.A.

These English Readers contain many admirable features. They are well printed with clear type on white paper and strongly bound so as to withstand school boy wear and tear. The incidents narrated are really interesting. A good proof of this statement is the fact that my little girl, aged seven years, sometimes steals one of these books from my study and, after she has been tucked off to sleep, turns on the light and enjoys a

clandestine perusal of some of the stories related therein. If the Chinese students of English are as anxious to understand the meaning of these lessons as this little girl is, their teachers will have an easy task instructing them. Many of the stories have a moral teaching, and judged from an ethical viewpoint, those culled from Chinese sources are not the least effective. At the end of each volume there is a comprehensive glossary. Every word in the book is to be found here with its Chinese equivalent.

Idiomatic or difficult phrases are printed in the text in italics and explained in notes at the end of the book.

Typographical errors are not unknown, but this will doubtless be remedied in succeeding editions.

Taken all in all this series of books is to be heartily commended.

The Cities and Towns of China. A Geographical Dictionary, by G. M. H. Playfair, H. B. M. Consul at Foochow. Second edition. Kelly and Walsh. \$8.50.

It is more than twenty-five years since the first edition of this useful book was issued. The gazetteer is arranged alphabetically, and answers, at a glance, the questions, "Where is it?" and "What is it?" when asked regarding any city or town in China and her dependencies, as well as in Korea and Japan. The system of spelling adopted is Wade's, and while it differs in many instances from that adopted by the Imperial postal service, it has this merit that it really is a system; the other is merely a haphazard collection of peculiar spellings of Chinese words.

思 理 學 揭 要. The Elements of Logic. A Text-book for Schools and Colleges. By J. Percy Bruce, M.A. (London), Gotch Robinson Union Theological College, Shantung Christian University. The American Presbyterian Press. Price 35 cents.

Mr. Bruce says in his preface, "Logic is a subject which, while it has its devotees, is nevertheless looked at askance by many students and has always had more or less to fight for its place among the sciences. It is hardly to be expected that it can be otherwise in China, more especially in an age when the commercial value of science is too often the first and last question asked. It is none the less true that there are few subjects more urgently needing to be studied in this land to-day if the eager impulses of New China are to be directed by true and clear thinking." The difficulty of the terminology in Chinese will deter some from attempting the study of this subject. Not that the terms employed in mental philosophy are essentially more difficult than those used in theology, but we have these continuously on our tongue's end, whereas those are comparatively unfamiliar. Mr. Bruce has aimed at making his meaning clear and has succeeded marvellously. Whatever difficulties are met with in the book are due to the inherent difficulty of the subject and not to any lack of perspicacity in the author's writing. A copious glossary of the terms used is appended and will do much to make the labour of mastering the book less for the foreign teacher or student of Chinese.

J. D.

AMERICAN BIBLE SOCIETY. 9th Annual Report. 1910.

This Society, with its nine home and twelve foreign agen-

cies, is growing more rapidly than ever. During the past year some large donations have been received, and these will add largely to the permanent endowment and general work of the Society. Mrs. Russell Sage's offer to give \$500,000, on condition that a like sum be raised from other sources, has added a million dollars to the permanent endowment, and John S. Kennedy's bequest of \$750,000 has provided a large sum for general work.

The year is also memorable for the large increase in the issues of the Society. The total issues at home and abroad amount to 2,826,831, of which 1,427,247 were issued from the Bible House in New York and 1,399,584 by the Society's agencies abroad, being printed on mission and other presses in Turkey, Syria, Siam, China, and Japan.

The total issues of the Society in 94 years amount to 87,296,182 volumes.

The Society's budget for the year beginning April 1st, 1910, was over \$650,000.00. This means that the large increase in the endowment will not cause it to yield a sufficient income for running expenses. There will be need for the same generous giving on the part of churches and individuals that has characterized the past. It is thought that the budget should reach a million dollars very shortly in order to meet the large opportunities before the Society.

During the past year eight hundred persons have been employed in distributing the Scriptures in the United States and other countries. The issues for the year were 673,803 volumes in excess of the issues of the previous year and 590,075 in excess of any year of its history.

J. W.

A Notice of "The Story of a Chinese Oxford Movement." By Ku Hung Ming.

There is not a missionary in China who would not profit by the reading of this book, a work of intense interest, and though with a point of view with which we might not always agree, nevertheless with a point of view which we should by all means know and sympathetically appreciate.

The writer deprecates the present tendency in China's awakening to put so much stress on industrial development, since the masses, in their surrender of many of the ideals of the past with their ethical restraints, are liable to go mad in the race for material benefits, thus becoming poorer, intellectually and morally, than they were before. To counteract these tendencies there arose an organisation among the young Hanlins of China, called the Ching Liu Tang, or party of National Purification. It was a reaction against the extreme tendencies of modern liberalism in China, as was the Oxford movement a reaction against the extreme tendencies of modern theological thought in England. The relation of China's leading statesmen to this movement, and extremely interesting and informing analyses of their characters, both pros and cons, are given in this work. The writer has had an intimate acquaintance with many of these men, and his personal opinion is worth much to us. The lofty ideals of some of these leaders, their strength and their weakness, are well depicted, and one who is a true missionary sets the book aside, only to ponder it for many successive days, and also to realise how preëminent is the need

of China to-day for what is ethical and spiritual rather than for what is material. There are many missionary activities to-day that are more or less indifferent in their direct relation to this spiritual need. The claims of our ecclesiastical organisations and of our institutional work, often quiet the finer and more spiritual senses, so that we fail to realise the need for the one thing needful, for faith, hope, and love, as embodied in the life of Jesus.

This book compels us to long for better acquaintance with the more thoughtful men of China. It compels us to realise that in bringing our religious faith to China, we should also count it a privilege to learn from such men.

ROBERT F. FITCH.

Shanghai Dialect Exercises. By Rev. D. H. Davis, D.D. For sale at the Presbyterian Mission Press. Price \$2.50.

Though the Shanghai Colloquial is only one of the many dialects of China, and is perhaps somewhat looked down upon by the Mandarin-speaking people as being only a dialect, it yet can boast of a number of valuable helps, such as Dr. Pott's Lessons, Yates' Lessons, a good sized quarto Vocabulary, also a smaller Vocabulary and a Syllabary; to these are now added a book of 153 Shanghai Dialect Exercises, by Dr. D. H. Davis, who besides an experience of over a third of a century in China, has also had experience in teaching, having had charge of the police classes in connection with the Municipal Police for some time, and these Lessons are, in fact, the outgrowth of that teaching. The Lessons are in narrative form, and touch

upon many points which one learning the language would wish to be informed upon, given in the character and interlined with the Romanized. There are no vocabularies, but on every page there are a few footnotes designed to explain the unusual characters or difficult expressions or combination of characters. The whole comprises 270 pages, and is followed by an English Index, giving the subject of each Lesson. There is also a table of Errata, which might have been enlarged, but Dr. Davis disarms criticism by saying that "since the character accompanies the Romanization, it will be easy to obtain the correct pronunciation from the Chinese teacher."

F.

Calendrier-annuaire for 1911.

This little book from the Siccawei Press is more full of varied information this year than ever before. There are 170 pages of letterpress, 30 plates and 65 pages in the appendix. The price is \$1.50 from the Siccawei Press.

ACKNOWLEDGMENTS.

China's Young Men. Up to the usual high standard.

St. Luke's Hospital Report for 1909-1910. Medical cases for the year, 17,188; surgical, 37,823. Income, \$23,767.16. Balance in bank, \$50.26.

Chinese Students' Journal, November, 1910. This paper has some very interesting articles,

and is well illustrated. The story of the great Chinese inventor Mr. Tse Tsan-tai is well told. There is a striking picture of the dirigible airship, the construction of which he planned and suggested to Sir Hiram Maxim. If the editor could have published corroborative testimony from Sir Hiram himself it would have added a great deal to the value of the article.

Le Gendre de Monsieur Poirer. Siepmann's French series for rapid reading. 1s. Macmillan & Co. An interesting drama in simple French. Excellently annotated.

中國基督徒報. *The Chinese Christian.* Organ of the Chinese Independent Church. An interesting little paper. Price 20 cents per annum. P. Y. Kong, Chinese Y. M. C. A., Shanghai.

基督教進行西方之歷史觀. *Rise and Progress of Christianity in the West.* 2 cents per copy. A Lecture delivered by C. S. Liang and A. Fleischer to Hunan Students in Changsha.

This is good material, and it is presented in excellent Wên-li.

湖廣月報. *The Central China Monthly.* Hankow Tract Society. 20 cents per annum. This issue revives the 上帝 versus 真神 controversy. Native writers enter the lists with great enthusiasm. We notice thankfully that the subject is to be allowed to drop after the next issue.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. *N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.*

C. L. S. LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Romance of Medicine. McPhun. W. A. Cornaby.

Fitch's Lectures on Teaching. W. A. Cornaby.

Chronicles of the Schonberg-Cotta Family.

Speer's Principles of Jesus, by Joshua Vale.

The Renewal Series, by Evan Morgan:

1. The Conversion of Lord Rochester, by Bishop Burnet.

2. A Renewed People, adapted from C. F. Dole.

3. Conversion, Theory and Fact. To be followed by others.

GENERAL.

Ballantine's Inductive Studies in Matthew.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chinese.

Stepping Heavenward. By Mrs. Crossette.

Expos. Com. on Hebrews, by G. L. Pullan.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in Life of Christ. H. W. Luce. (in press.)

Training of the Twig. Drawbridge. J. Hutson.

Prof. J. Percy Bruce is preparing the following:—

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility, and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. L. S.

F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown.

Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. L. S. E. Morgan.

Preacher's Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Dewey's Decimal Classification for Libraries in Chinese. Howard S. Galt.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Ethical Teaching of Jesus. D. MacGillivray.

The Faith of a Christian. Mrs. Couling.

A History of Western Ethics. Mrs. Couling.

Dr. Churchill King on the Sermon on the Mount. D. MacGillivray.

Korea for Christ. C. L. S. (Out.)

Genähr's Paul on Mars' Hill. C. L. S. (Out.)

Hyde's Practical Ethics. Cheng Ching-chang.

Marked New Testament. R. T. S.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. Myers.

An Irish Saint. C. L. S.

Missionary News.

The Evangelistic Association.

The first triennial meeting of the Evangelistic Association was held at Hankow between December 7 and December 12. The missionary delegates present were seventy-seven foreigners, 158 Chinese, representing twenty-five Missionary Societies working in eleven provinces of China and in Manchuria and Formosa, besides local residents and visitors. The Rev. A. R. Saunders presided during the sessions. Papers were read on the following general topics: Purpose and Plans of the Association, Bible Study, Revival Movements, Developing Country Churches, Personal Work, Evangelistic Work for Women, New Testament Principles and Methods of Evangelism, Extensive and Intensive

Methods, Selection and Training of Evangelists, Bible Training Schools, and various studies in methods of evangelistic work. During the evenings revival campaign services were held at various points in the three cities, attended by audiences estimated at 10,000. The immediate result of these was several hundred persons enrolled as inquirers. The work of the Conference was prepared by three general committees: (a) Business, (b) Nominations, (c) Resolutions. The following officers were elected for the ensuing three years: President—Rev. Cheng Ching-yi, of Peking; Vice-President—Rev. Geo. Miller, of Wuhu; Cor. Sec.—Rev. Frank Garrett, of Nan-king; Rec. Sec.—Dr. R. H. Glover, of Wuchang; Treasurer—Rev. S. H. Littell, of Hankow.

Chinese assistant secretaries and treasurer were also elected, also an executive committee of three foreign missionaries and four Chinese evangelists. In order to extend the influence of the Association provision was made for the election of a foreign missionary Vice-President and a Chinese Cor. Secretary in each of the eighteen provinces of China, three provinces of Manchuria, Mongolia, Thibet, and Formosa. The proceedings were conducted partly in English and partly in Chinese, but by vote Chinese is to be the language of the Association in the official records.

The Executive Committee is arranging to print a report of the minutes and proceedings both in Chinese and in English to distribute to 300 members of the Evangelistic Association; extra copies can be purchased from the corresponding secretary. A list is being prepared to furnish the name and address of every evangelistic worker in China.

The following are the principal resolutions passed during the meetings, translated, somewhat freely, from the Chinese text:—

RESOLUTIONS.

Whereas, this, the first conference of the Evangelistic Association at Hankow is the largest gathering of foreign and Chinese evangelistic workers ever yet assembled in China; and,

Whereas, it is clearly manifest before our eyes and deeply felt in our hearts that God is making no difference but has given and is giving His Spirit to Chinese and foreign workers alike to testify repentance toward God and faith toward our Lord Jesus Christ; and,

Whereas, past encouragements, present opportunities and future responsibilities constrain us to pray, to plan, and to press forward in preaching the Gospel, therefore be it resolved:

1. The motto of the Evangelistic Association of China shall be "United aggressive effort for the speedy and thorough evangelization of China." (Modified later in the Chinese text.)

2. That while realizing the fact that the thorough and effective evangelization of China must be chiefly done by the Chinese themselves, yet the present staff of evangelists is so inadequate that this Association urges immediate coöperative measures in every province to promote revival campaigns in all existing churches with the express purpose of bringing the rank and file of the church membership into hearty sympathy with united and aggressive evangelism and into full preparation to take part in this work.

3. That the Association records its praise for the manifest blessing that has so far attended the united evangelistic campaigns held in several large centres and that the Association regard this as a special call to renewed and increased efforts for the promotion of such campaigns at all the large cities of China, the market towns, villages, and outlying country districts.

4. That in view of the small number of men available with the special gifts needed for the conduct of evangelistic campaigns at the large centres, the Association issues to all the churches in China a call to definite believing prayer that God may speedily raise up many men endued with the needed gifts.

5. That in view of the pressing need for large reinforcements

of missionary evangelists from the home lands to cooperate with our Chinese brethren in this gigantic work, the Association take steps at once for the issue to the home churches of a strongly worded appeal for additional workers, and that the appeal should include lay as well as ordained evangelists.

6. That this Association records its appreciation of the medical and educational arms of the work, of the Bible Societies, Tract Societies, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour, the Christian Press, the Pocket Testament League, the Chinese Student Volunteer Society, the Chinese Personal Workers' Society, in-so-far as they aid in preaching the Gospel, but this Association calls for emphasis everywhere and always on evangelism.

7. That the Executive Committee of the Evangelization Association cooperate as far as possible with the Centenary Conference Committee on Bible Study.

8. That the Evangelistic Association heartily appreciates the efforts of the General Committee on Bible Training Schools, and desires to see this enterprise as an aid to evangelization firmly established and extended to meet the increasing needs of the work.

9. That this Association recommends to the Provincial Federation Councils especial emphasis on cooperative evangelistic campaigns.

10. That in the furtherance of work among women we recommend the use of the following agencies:

(a) Bible Training Schools.

(b) Bible Institutes or Training Classes.

(c) House to house campaigns.

(d) A woman's committee to act with the general committee in all local revival campaigns.

11. That special efforts be made to reach prisoners in the gaols, the boat population, tradesmen and labourers not reached by the ordinary methods of preaching.

12. That the Association authorize its Executive Committee to solicit funds from any available sources for use in the work of the Association.

13. That the Association urge upon every Chinese Christian the importance of individual effort. "Each Chinese convert to win another Chinese convert each year."

(Later modified in the Chinese text.)

14. That the editors of the CHINESE RECORDER and the *Christian Intelligencer* respectively be requested to introduce especial departments for Post Card Evangelistic Reports from the provinces, also that all evangelistic workers in China be requested to send brief reports of revivals, results, and methods of work. (Other papers desiring such information will be supplied on request.)

15. That the corresponding secretary be instructed to conduct a bureau of information in reference to field evangelists, evangelistic literature, and other items of interest in the work.

16. That unceasing prayer be made throughout the churches for the rulers of China, for peace throughout the Empire, and that every living Chinese soul may hear the Gospel in this generation.

17. A vote of thanks for Hankow hospitality.

W. H. HUDSON,

Chairman of Resolution Committee

The New National Anti-Opium Movement in China.

During the past few weeks a new awakening on the opium question has been spreading rapidly through China. It has resulted in the formation of a National Anti-Opium Society, with headquarters at Peking. The aim of this society is to coöperate with the government in its great effort to throw off the shackles of a terrible vice. They wish to speedily stop the opium trade at the ports and in all parts of the country. The great opium reform in China is one of the wonders of the present century. Never before has a government attacked a national evil in such a vigorous way. The work accomplished in the past three years has been far beyond expectation. But the arrangement made with Great Britain would require seven years more before the trade could be entirely suppressed. This new movement, however, aims to immediately stop all importation of opium into China. It seeks to secure for China the abrogation of the opium clause so that she may put down entirely the native opium without the handicap of the foreign importation.

The direct cause of this new national movement may indeed be said to be the prayers of the Christian people of Great Britain. October 24th was the 50th anniversary of the ratification of the Treaty of Tientsin, which legalized the opium trade. Throughout the British Empire that day was observed as a day of humiliation and prayer that the opium trade might speedily cease. Accounts of this action of the British people have been fully translated in the Chinese

press and have strongly moved the Chinese Empire. The Chinese feel that if the Christian people of England, for the sake of righteousness, can be so concerned about the opium trade, how much more should China herself seek to stop that traffic. The new movement began in Tientsin, and a God-prepared leader was found in Hon. Chang Po-ling, Principal of the First Private Middle School of Tientsin. A meeting was held at this school to consider the opium question and to coöperate with the great British movement. As the first thing the British were asking for was that China might be released from the opium treaty, it was decided to work in China for this same end. A society was partially formed with the purpose of urging the Chinese government to directly ask England for freedom from the opium treaty. Afterwards it was felt that as this was a national question, and there should be a national society, so further action was deferred to await for the formation of a central society in Peking.

Members of the Tzu Cheng Yuan, China's National Assembly now in session, were much interested in the movement. They arranged for a special public meeting, and the Chinese National Anti-Opium Society was formed with great enthusiasm. The aim of this Society is to secure for China the right to prohibit all opium so that she may thus be able to protect the lives of her people. China has been trying, under great difficulties, to stop the native planting of the poppy. But as long as opium still continues to come in at the ports the difficulty of stopping the native planting is so much greater.

The people say: "If our government allow the foreign opium to be sold we have a right to plant it ourselves." The increase in the price of opium also is a great temptation to the native grower. Although China has accomplished wonders in her great opium reform, the difficulty is made ten-fold by the continuation of the foreign trade. China wants the right to stop all opium and to prohibit the whole vicious traffic at home and abroad. This new Society aims to secure this right for China. It will work through members of the National Assembly, directly influencing the government. It will work through the Provincial Assemblies, seeking to support the governors of all the provinces in their efforts at opium prohibition. It will agitate throughout the Empire, by means of the public press, for a speedy abolition of the opium trade. It has organized a wide students' movement to send direct appeals to the British people for help.

One of the leaders in this central Society at Peking is Hon. Lin Bing-chang, a prominent member of the National Assembly. He has been six years President of the Anti-Opium Society of Foochow. Mr. Lin is the grandson of the famous Imperial Commissioner Lin, who by his vigorous action in destroying the opium at Canton in 1842 brought on the opium war. He has the spirit of his ancestor and is ready to fight the opium evil to a finish.

The first branch Society of this National organization was formed in Tientsin. They are now actively at work in increasing interest in this anti-opium campaign. They have sent telegrams to the Chinese Foreign

Office and to the members of the National Assembly. They are planning in about two weeks to have a great mass meeting in Tientsin, to follow up these telegrams in urging an immediate prohibition of the opium trade. The National Society sent telegrams last week to London and Washington, D. C., telling of this new movement and asking the British people to free China from the obligations of the opium treaty. The Tientsin workers are now getting up a monster petition to present to the Prince Regent, urging that the country must get rid of the opium evil at once as a preparation for the coming parliament. It is hoped that this new movement of the Chinese will bring more earnest action on the part of the British people.

That China is thoroughly in earnest is shown by the latest news from the National Assembly. The committee in charge of the opium question, after an exhaustive discussion, decided that the opium trade should stop next year in China. After the sixth moon (July 19th, 1911) the interprovincial trade in Chinese opium shall be entirely prohibited. At the same time all tax offices, connected with the opium trade, shall be abolished. This means that China is willing to give up the revenue from opium. Although China is a poor country, and heavily in debt, yet she is willing to give up the revenue from this awful traffic.

This movement will have strong influence upon the future of China. It will help to unify the people in a common cause. If they fight earnestly against this great national evil they are not so liable to start revolutions and fight among themselves. It

will help the cause of Christian Missions. Rev. G. D. Wilder, of Peking, who attended the formation of the National Society, was greeted with great applause when he said: "Gentlemen, I can assure you that in this patriotic movement to free China from opium and make her strong, you will have the hearty support of every Christian in the Empire." H. E. Tuan Fang, in speaking of this new movement, said: "It has the spirit of Jesus Christ to save men." Oftentimes the comment is heard that Christianity gives life to movements like this. Again, the influence will be felt in future reforms. If China finds that by united national action she can rid her country of this vice she will be more ready to meet some of the other evils that oppress her people. China is also giving an example to the world. What other national government ever took such a stand against a great national evil? This is a lesson to Europe and America in their fight against the liquor traffic. Would that a great reform movement might go from the East all around the world and stamp out some of the great evils that are ruining mankind. This seems to be God's time to save China from opium. Every missionary in the Empire should take a hand to hasten onward this movement. Every Christian in Europe and America, and indeed in all the world, should gladly join in speedily giving the death blow to the opium trade. Victory seems nearer than ever before. Earnest workers who have laboured through many years of discouragement may begin to see the fruits of their work. It is the Lord's doing and marvelous in our eyes. God's hand is working in

China to-day. Now is the time of great opportunity; may we all improve it. Let every well-wisher of China share in the work and have a part in the glorious triumph. The spirit of liberty and freedom is fast spreading among the Chinese people. They are preparing with enthusiasm for the promised Constitutional Government. May one of the first fruits of this new national spirit of liberty and independence be the total abolition of the opium trade.

E. W. THWING,

*Secretary for China of the
International Reform Bureau.*

Church Union in Japan.

At a recent meeting of the committee which was appointed to consider the question of the union of the churches in Japan there were present Rev. Dr. Ibuka and Rev. M. Uyemura, Presbyterians, Rev. H. Kozaki, Congregationalist, Rev. Dr. Y. Hiraiwa, Methodist, and others.

After a general statement of the question by Mr. Ibuka, Mr. Kozaki, as the representative of the Congregationalist body, spoke in favor of a union. Mr. Uyemura said that a union was indeed hoped for, but there was a serious difficulty in the way because of the difference of views as to the essentials of Christianity and the impossibility of agreeing upon a creed. As to himself he held firmly to certain doctrines, and was unwilling to enter into any organization where these were disavowed. Dr. Hiraiwa said also that the union was hoped for, but evidently the time had not come for its consummation.

At a welcome meeting given to Bishop Honda, on his return

from the Edinburgh Conference, Dr. Coates advocated the union of the churches and proposed the name of the Bishop as the most suitable leader in such a movement. These views were endorsed by Dr. Takaki, who said that the opponents to such action consisted of the older and conservative class; and, were it not for such, the problem would be easily solved. In conclusion he added that as the Bishop had just returned endowed with the spirit of unity which he had met with in Europe and Canada, it was especially fitting that he should become the head of the movement.

The pastor of one of the largest Congregational churches in Tokyo, Rev. Mr. Tsunashima, is said to have rebuked his people on account of the narrow and exclusive spirit which would tolerate nothing but their own doctrines and polity.

It is said that Rev. Mr. Uyemura has said that the formation of a union is a long way off as long as he cannot invite some of the prominent clergymen in the Congregational body into his pulpit because of their holding Unitarian views. Rev. Mr. Kozaki is reported to have said that he was also unwilling to invite such men personally, and their occupancy of his pulpit

was because of the appointment of some committee.

The *Fukuin Shimpō* (Rev. Mr. Uyemura, Editor), commenting on the problem of church union, said that the only bodies yet prepared to solve the problem practically were the Presbyterians and Congregationalists, because of their more complete separation from the home churches, or Mission Boards.

At a general meeting of the Congregational body a union was approved by a majority of the members, but before its accomplishment there were serious and practical questions to be settled, and whether this can be accomplished is yet to be decided.

The Presbyterian Synod will favor a union, but only on certain conditions. Unless there is an agreement as to the fundamental doctrines of the Scriptures no such action would be approved. As there are some of the Congregational preachers who hold the opinions of the Unitarians it is a problem that is very difficult of solution.

The importance of this subject was first considered in connection with the evangelization of Korea. But as it is at present impracticable it has been proposed to form something like a league instead.

H. LOOMIS.

Yokohama, Japan.

Missionary Journal.

BIRTHS.

At Peking, 16th November, 1910, to Rev. and Mrs. CHAS. W. KASTLER, a son (Theodor Christoph.)

At Nanking, 22nd November, to Dr. and Mrs. N. WORTH BROWN, A. B. F. M. S., a son.

At Siangtan, Hunan, 25th November, to Rev. and Mrs. T. L. C. LUHR, a son (Theodore Frederick.)

At Paotingfu, 28th November, to Rev. and Mrs. W. A. MATHER, A. P. M., a son (William Brewster.)

At Siangtan, Hunan, 6th December, to Rev. and Mrs. A. R. KEPLER, A. P. M., a son (William Henry.)

At Sinyangchow, Honan, to Rev. and Mrs. J. DACHLEN, a son (Reidar Arnold.)

MARRIAGES.

At Chungking, 28th November, Miss J. L. TURNER to Mr. S. GLANVILLE, C. I. M.

At Yunnan, 30th November, Miss C. E. VAKCOE to Mr. J. GRAHAM, C. I. M.

At Chungking, 1st December, Miss G. A. BROOKS to Mr. H. WESTNIDGE, C. I. M.

At Soochow, 19th December, by the Rev. Palmer C. DuBose, Miss GRACE WOODROW WOODBRIDGE to Mr. HARVEY C. ROYS, of Nan-king.

At Yuncheng, Sha., Miss H. W. S. ENGSTROM to Mr. K. R. ANDERSON, C. I. M.

At Shanghai, 22nd December, Miss HELEN ELIZABETH KER REIKIE to Mr. JOHN MATTHEW MUNROE, C. I. M.

DEATHS.

At Shangkao, Kiangsi, 16th November, THEODORE EDWARD, eldest surviving son of Mr. and Mrs. Ernest E. Clarke, aged 4½ years, of acute laryngitis.

At Ichang, 22nd November, from cholera, Nurse MINNIE BERE, D. C. S., aged 35 years.

At the Wesleyan Mission, Hankow, on the 26th November, WILFRED GEORGE, elder son of the Rev. G. A. and Mrs. Clayton, aged 8 years.

ARRIVALS.

AT SHANGHAI:—

26th November, 1910, Mr. P. S. ECKREM, wife and child, Mr. K. ENGLAND (ret.), M. A. STEVOLD, wife and children, Misses STENSLAND, TRANSDAL, HOUDEN and HAUDA, all Norw. Lutheran Mission.

27th November, Dr. and Mrs. H. W. IRWIN, M. E. M., for Chengtu.

28th November, Bishop J. W. BASHFORD and Dr. JOHN F. GOUCHER, M. E. M.

29th November, Dr. and Mrs. O. L. KILBORN and child (ret.), Rev. and Mrs. F. E. L. ABNEY, Rev. and Mrs. A. E. JOHNS, Rev. G. R. JONES, Misses C. A. BROOKS (ret.), M. E. THOMPSON, E. A. MCPHERSON, O. M. TURNER, M. T. SMITH, A. L. ESTABROOK, V. A. SHUTTLEWORTH, A. E. MACDONALD, all Can. Meth. Mission; Rev. and Mrs. F. C. HENKE (ret.)

1st December, Misses MABEL A. WOODRUFF, GEORGIA E. DAY, NELLE BEGGS, EMMA EICHENBERGER, CORA M. BROWN and RUTH B. SMITH, all M. E. M.; Rev. J. MURRAY A. P. M.; Rev. and Mrs. R. KILIN and child (ret.), Rev. and Mrs. E. A. ANNDAL and 2 children, Rev. M. WEYDAL and Miss L. RYGH, Rev. and Mrs. K. M. HARRIS, S. B. C., Kaifong.

2nd December, Mr. and Mrs. A. A. MYRBERG (ret.), Mr. J. N. EDENBLOM and Mr. G. E. E. SAMUELSON, C. I. M., from Sweden.

5th December, Mr. and Mrs. C. CARWARDINE and son (ret.), Mr. and Mrs. E. TOMALIN (ret.), Miss L. G. OGDEN, from England, Miss R. HATTHM (ret.), from Norway and Misses M. KUSSMAUL and A. SCHMIDT, from Germany, all C. I. M.; Rev. and Mrs. P. J. SMITH and child (ret.) and Rev. and Mrs. A. SOWERBY and daughter (ret.), E. B. M.; Dr. and Mrs. McKILLOP-YOUNG and three children, U. F. Ch. of Sc. (ret.); Misses A. WILD, and SCHNEIDER (ret.); Rev. and Mrs. BEACH, all C. I. M.; Misses V. VINSNISS, L. M. HOLTE and A. M. LANDMARK, Nor. Miss. Soc., Changsha.

13th December, Rev. F. J. DYMOND, wife and child, U. M. M., Yunnan.

16th December, Rev. E. G. TEWKSBURY and family, Nat. S. S. Secretary.

20th December, Dr. and Mrs. F. B. SHELTON, M. E. M., and Miss BARR, C. F. Z. M. S. (ret.).

21st December, FRANCIS B. SHELTON, M. D., and Mrs. INEZ FISK SHELTON, M. E. M., for Tangtau, Haitan Island.

22nd December, Rev. and Mrs. DU-BOIS MORRIS, A. P. M., Hwaiyuen.

24th December, Dr. and Mrs. WM. KELLY and three children (ret.), and Miss HOLM, Ref. Ch. in U. S. A.

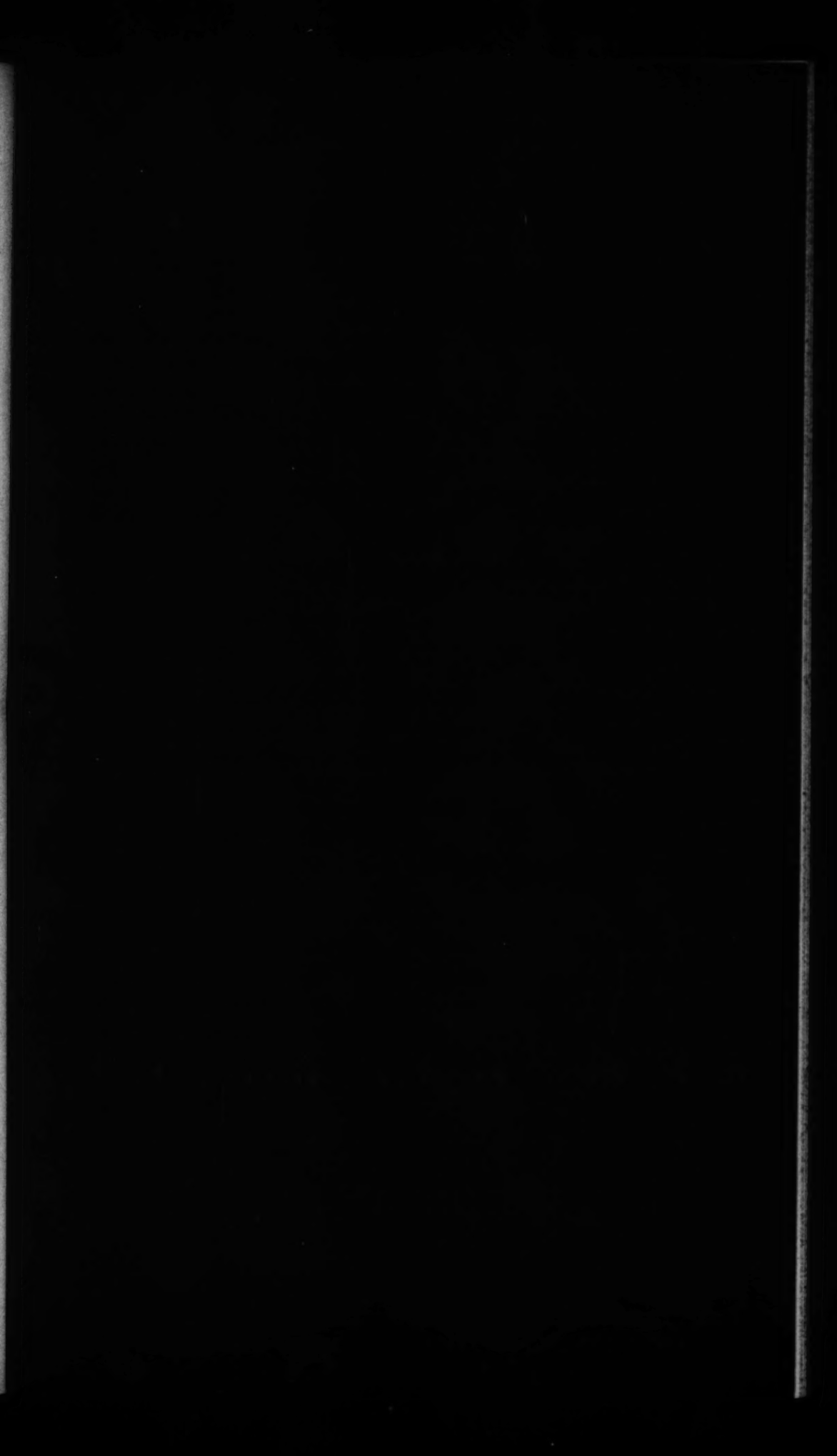
DEPARTURES.

10th December, Mr. and Mrs. H. A. C. ALLEN, C. I. M., for England, via Japan.

13th December, Miss RIGHTER, A. B. M., for U. S. A.

17th December, Mr. and Mrs. F. D. PIKE and three children, C. I. M., for Australia.

20th December, Rev. and Mrs. R. L. TORREY and 2 children and Miss JESSIE A. MARRIOTT, M. E. M., for U. S. A.



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